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THEOLOGY FOR THEO-THERAPY:
"
A SWEDENBORGIAN PERSPECTIVE

A Dissertation
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Calvin E. Turley
June 1971

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This dissertation, written by

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*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

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With Deepest Gratitude
this dissertation is dedicated to
my wife and family who so willingly left
their environment of personal orientation that I
might seek mine.

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PREFACE

In 1952, the seminary turned me loose on the world, my denomination extended "ordination into the Christian ministry," and our family made its way to my first parish in Portland, Oregon. One year later, the governing board of the congregation had before it my resignation. After all, I rationalized, they had received a full year's efforts of preaching, programming, and pastoral promotion, and still they refused to be inflamed with the "mission of the church!" Fortunately, the board members had enough wisdom to reject the resignation. Two years later, we had built a new plant and had begun a more significant ministry to the community in which we existed.

By 1958, feeling that my ministerial abilities had been exhausted in Portland, we moved to Bellevue, Washington to establish a new congregation and a new work for our Board of Missions. From the usual criteria of evaluation, the work was successful. Still, within me there grew a feeling of emptiness, a feeling of meaninglessness, and a perpetual struggle against the feelings of apathy and anger. In some ways, beyond my ability to discern, isolate, and identify, there was a haunting realization that the efforts of my ministry made little difference in the lives of people. Especially was this true in the dimension of interpersonal relations. Marriages continued strained or were broken, family alienation remained rather constant, and lonely people remained lonely. People survived and "had fun," but there seemed

to be a minimum of real joy. Church life, as we were experiencing it, seemed peripheral and essentially irrelevant to the issues of daily life.

As one who was committed to a ministry of personal growth within a Christian fellowship, I had the growing conviction that the "healing of the nations" would come, somehow, through increasingly intimate, face-to-face contact and involvement among people. I was not alone in this struggle and search, and, in time, three of us were granted denominational backing to begin an experimental ministry seeking new forms of ministry within the church.

After a period of six years' hard work, we did develop a viable ministry of pastoral care and counseling, using one-to-one, group, marriage, and family counseling. For the first time in my life, I had the inner satisfaction of feeling that the efforts of my ministry were bearing fruits as evidenced by growth and positive change in the lives of individuals and families. Yet, there grew once again a feeling of frustration, not emptiness or meaninglessness this time, but a frustration that was heard somehow as a call forward. The call was heard something like this: If there is a God, and if that God is related helpfully to the lives of men, then it must be that there are tremendous resources for human growth and development, for human meaning and significance in living, for the enhancement of the becoming-of-man, which we simply did not know how to identify or how to tap.

It was, in part, this continued search for a more effective and efficient means of facilitating the becoming-of-man that called me

forth from a meaningful ministry in search of the means for reaching the resources I felt certain were there. This very "source of my discontent" implies a belief-system. Confused, fragmented, and contradictory though it may be, still, as Julian Huxley noted, we all need a "noetic integrator," that set of beliefs which provides "an orientation to potential action and a directional set to personality and to society."¹ Perhaps it was the inherent contradictions between some of my religious perspectives and some of my psychotherapeutic perspectives that added to my discontent. The "medical model" of sickness and health had been a boon to my efforts toward a meaningful ministry, but now it was proving to be inadequate and incomplete in its understanding of "the phenomenon of man" and his potential for becoming. There was need for a more open-ended growth model that also had room for a God who cared, who effectively related to man, and who continued to call man into being.

The paper which follows is an effort to delineate a theological base for such a growth model. Beyond this, it is an effort to argue for the essential importance of theology as the foundation of perspective in the ministry of pastoral counseling. I can only honestly hope that it will prove to be stimulating and viable when efforts are made to translate it into a "noetic integrator" for future efforts toward ministry.

¹Perry LeFevre, *Understandings of Man* (Philadelphia: Westminster Press, 1966), p. 39.

CHAPTER I

INTRODUCTION

A. Delineation of the Problem

1. Perspective

I believe in God and God as Person. Making this confession of belief would seem to raise a multitude of problems in this quarter century with its announced death of God. "God talk," it seems, is something less than acceptable in the lives of a large percentage of our population, if not of a majority, so my confession of belief may only compound the problem. To confound the problem further, this paper is written from the perspective of the pastoral counselor, with the pastoral counselor understood as a therapist, using the skills of psychology and psychotherapy, but a therapist who works in the perspective of being, self-consciously, a *religious* facilitator of growth.

From this perspective, the pastoral counselor may be seen as a specialist in the ministry, but a specialist whose work is pluri-dimensional in the sense of trying to bring together, in a working synthesis, insights from both the disciplines of theology and psychology into a viable form of religion. Paul Tillich has aptly stressed that theology cannot afford to ignore the insights of psychology and psychotherapy. With this emphasis I can agree. But, so well has the pastoral counseling movement adhered to Tillich's admonition that it seems

needful now to make the apologetic on behalf of theology and assert that psychotherapy and psychology, to say nothing of the pastoral counselor, cannot afford to ignore the insights of theology. This, precisely, is the problem to which I wish to address myself in this dissertation.

2. Theology and psychotherapeutic assumptions

There is a decidedly conscious effort by some within the pastoral counseling movement to work toward the formulation of a theology of pastoral care. However, an indication of the servitude into which theology fell in its enamourization with psychology and psychotherapy is seen in Leonard Goss's book, *God and Freud*. It is an excellently written and provocative work, but one written in the earlier days of the rapprochement of religion and psychology when there was something more of the "starry-eyed glow" of an adolescent first-love than exists today. In 1959 one could entitle a chapter "Good Religion and Good Psychiatry are Identical,"¹ as Goss did, and be in the main stream of the pastoral counseling movement. Today, we would have to say, "not quite." Once again, the pragmatism of method is being subjected to questioning about its implied concept of the nature of man and his potential.

A most explicit confrontation of psychotherapeutic assumptions is made by Thomas Oden in his work, *Kerygma and Counseling*. Indeed, it is his central thesis that "there is an implicit assumption hidden

¹Leonard Goss, *God and Man* (New York: David McKay, 1959), pp. 11 ff.

in all effective psychotherapy which is made explicit in the Christian proclamation."² Oden is definite in what he finds this assumption to be:

There is a tacit ontological assumption of all therapy not that it is merely the counselor who accepts the client but that the client is acceptable as a human being on the ground of being itself, and that the final reality that we confront in life is for us--*Deus pro nobis*.³

Though *Kerygma and Counseling* is a study of the meaning and dynamic of Rogers' "unconditional positive regard" in the light of the Christian revelation of God's accepting grace, Oden does not find the Christian perspective enlightening of only Rogerian theory. After briefly looking at several other psychotherapeutic schools of thought, he concludes that "an ontology of acceptance is identifiable in any truly therapeutic process."⁴

A further indication of the presence of theological assumption implicit in all therapy is suggested by Patterson who, following Allport, notes three basic differences in psychoanalytic schools of thought concerning the nature of man--what I refer to later in this paper as "psychic ontology." First, man is "viewed as a biological organism reacting to stimuli in his environment." In this view of man, he is seen as the sum total of past, external conditioning, with potential for reconditioning. Second, "is the view of depth psychology [in which] . . . man is seen as reacting to his innate drives,

²Thomas C. Oden, *Kerygma and Counseling*: Toward a Covenant Ontology for Secular Psychotherapy (Philadelphia: Westminster Press, 1966), p. 9.

³*Ibid.*, p. 21

⁴*Ibid.*, p. 39; cf., pp. 37-46.

motives, and needs, and influenced by their past frustrations or satisfactions." Here, man is seen as the sum total of his past, internal conditioning, with possible homeostasis between conflicting drives. Third is "the image of man as a being-in-process-of-becoming--a view of man as personal, conscious, future-oriented." In this view of man, he is always something more than the consequence of his environmental conditioning, internal and/or external, and is at least characterized by exercising some degree of free choice, of purposing, of willing in his life.

I here affirm that the pastoral counselor might quite pragmatically, and legitimately, use the skills and techniques of any school of thought, analytic or nonanalytic; that is, he may well be eclectic in methodology, and concur that the pastoral counselor cannot afford to ignore the insights into the nature of man presented by psychology and psychotherapy, yet I equally affirm that the pastoral counselor cannot afford to ignore the insights into the nature of creation, including man, presented by theology and by his own religious heritage. I agree with Tillich that "the religious aspect [of life] points to that which is ultimate, infinite, unconditional in man's spiritual life. Religion, in the largest and most basic sense of the word, is ultimate concern."⁶ It is this ultimate concern which the pastoral counselor, as a self-consciously religious therapist, dare not ignore.

⁵Cf. C. H. Patterson, *Counseling and Psychotherapy: Theory and Practice* (New York: Harper & Bros., 1959), pp. 488-489.

⁶Paul Tillich, *Theology of Culture*, ed. by Robert C. Kimball (New York: Oxford University Press, 1959), pp. 7-8.

Too long has the rapprochement of religion and the healing arts been characterized by the minister assuming a stance of humbled awe at the feet of the master medical man--especially the wonder workers of the "Freudian couch."⁷ This stance on behalf of the concerned parish minister, seeking to enhance the effectiveness of his pastoral care, is quite understandable. I have been part of it myself for nearly eighteen years. The error, it seems, was more often than not the outgrowth of the minister's deep commitment to "the care of souls," coupled with his own feelings of inadequacy and meaninglessness in his pastoral efforts, than the consequence of presumptuousness on the part of the men of medicine. The needs were pressing, and few in the parish had enough time or training to question the underlying assumptions about the nature of man. A tool was at hand for alleviating human pain, and the minister was quick to take it up. Time and the tenacity of human pain, however, continue to call attention to the historic questions of theology and ask of it what light it might contribute to help dispel the darkness of suffering which continues to mount and threaten the very present and future of the human race.

B. A Statement of the Thesis

This, then, is the problem to which I address myself. I am, as it were, in search of a theo-therapy; that is, a therapeutic perspective that is explicitly God-conscious. In seeking to delineate a theological foundation for theo-therapy, my intent is to present one

⁷Cf. Oden, *Kerygma and Counseling*, *op. cit.*, p. 124.

theological foundation for one theo-therapeutic perspective. The perspective is explicitly Swedenborgian. This is my religious heritage, and my thesis is that Swedenborg provides a synthesis of philosophy, theology, and psychology which serves well as a fruitful, consistent, and coherent base from which pastoral counseling may function as a self-consciously religious therapy.

Further, in a more general expression, it is my thesis that the distinctively unique contributions of pastoral counseling, the "mutations in our understanding of therapy,"⁸ are to be found in pastoral counseling's perceptions derived from a theological perspective of interpreting, evaluating, and responding to the empirical data of experience. Granted, the relative objectivity of empiricism is needed as a corrective to the distortions of a-priori theology. However, the unique contributions of pastoral counseling--as a discipline of ministry--are derived from its formulations and understandings of ontology, epistemology, and eschatology within the framework of a consistent and coherent theology. It is from this base that the pastoral counselor, as a theo-therapist, will eclectically gather his methodology and develop his skills. But, this eclecticism will be conditioned by his theological perspective of what is and of what's possible.

C. Method of Presentation

1. The presentation of Swedenborgian thought

In presenting the thought of Swedenborg, I shall attempt to do so in summary form with limited attention given to the developmental

⁸*Ibid.*, p. 13.

aspects of his ideas. This aspect is relevant only as an example of my underlying premise that "perspective conditions perception." As such, it seemed unnecessary to present this dimension of Swedenborg consistently, and I have done so only to the extent deemed necessary for clarity in presenting his ideas.

For presentation I have selected a limited number of topics that seemed relevant to this study. In doing so, I have omitted reference to some major theses of Swedenborg's, most notably his theological doctrines of the Trinity, Sacred Scriptures, and, except for passing reference, his doctrine of the Second Coming. Though these are central to the totality of his theological perspective, they are not central to my more limited concern here with the theology of pastoral counseling.

2. Assagioli and the analogy of faith

It is a theme of Leonard Goss's that psychiatry has not only thrown the light of understanding on many residual insights of religion, but also that "psychiatry produced the high drama that implemented the high ideals [of religion] as never before."⁹ In a particularly apt example of this, Goss observes that

More convincing than anything else ever had, *the psychiatric method dramatized the religious idea of acceptance*. The primary step in helping an emotionally ill person is to make him believe that he is a person who counts, a person about whom someone cares. . . .¹⁰ In effect, [the psychiatrist] has got to *love the unlovables*.

⁹ Leonard Goss, *God and Man*, op. cit., p. 195.

¹⁰ *Ibid.*, p. 14.

Approaching the subject in just the reverse perspective, Thomas C. Oden chooses to seek understanding by "*turning the analogy around* to ask what we can learn about therapy from the self-disclosure of God."¹¹ In approaching the same reality of accepting-love which Goss dealt with above, Oden observes that "under the conditions of grace . . . the individual experiences a profound sense of divine permission to be who he is."¹² Pursuing this theme in a parallel, though inverse, manner to Goss, Oden continues,

The core of this . . . analogical dimension is the similarity, despite all other dissimilarities, between the grace of God which permits us to be who we are, calling us to self-direction under this permission, and the permission of the therapist who places the distraught person in a setting that enables and calls him to discover himself, feel his feelings, and move toward self-direction.¹³

The example from Goss reflects "the traditional use of analogy, the *analogia entis* (analogy of being) of natural theology," which, in accordance with Barth, Oden rejects "in favor of an analogy of faith (*analogia fidei*)."¹⁴ Rather than beginning with a natural phenomenon and reasoning back to some general truth or seeking for "some attribute of God with which it corresponds," the analogy of faith reverses the process of reasoning, begins with "the divine word or activity" and from this perceives and interprets the natural phenomena.¹⁵

¹¹Oden, *Kerygma and Counseling*, op. cit., p. 48.

¹²*Ibid.*, p. 68.

¹³*Ibid.*

¹⁴*Ibid.*, p. 16.

¹⁵*Ibid.*, cf. pp. 47-59.

Oden extends an invitation to others to use the analogy of faith as a method of seeking insight into the "mutations in our understanding of therapy."¹⁶ His explorations for meaning in the work of Carl Rogers using the perspective of Barthian theology proved most provocative and stimulating to me, and I gratefully accept Oden's invitation.

It is essentially the analogy of faith which I wish to use in a later section of this paper. There I shall view Roberto Assagioli's theory and practice of psychosynthesis from the perspective of the philosophical, theological, and psychological thought of Emanuel Swedenborg. My rather extended treatment of the thought of Assagioli is for the purpose of demonstrating my thesis. One of my negative criticisms of many psychotherapeutic schools of thought is their wholesale rejection of the insights of theology and philosophy to the exclusive favor of an empirical psychology. Assagioli makes such an effort toward a radical empiricism, and it will be my effort to demonstrate that the pastoral counselor, as a systematic theologian, can go beyond the empirical psychologist in understanding "the phenomenon of man."¹⁷

As I will note later, Swedenborg made extensive use of analytic reason, or reasoning a posteriori from specifics to universals, as

¹⁶*Ibid.*, p. 13.

¹⁷For another example of psychotherapeutic thought moving in the realms of religious experience yet rejecting theological insight and formulations, see the work of Ira Progoff. Especially see, Ira Progoff, *The Symbolic and the Real* (New York: Julian Press, 1963), pp. 109 ff., 172 ff.

Goss suggests. He also made extensive use of synthetic reasoning, or reasoning a priori from first cause to effects, as Oden suggests. From the Swedenborgian perspective, then, it must be noted that Oden's dichotomy of *analogia fidei* vs. *analogia entis* seems arbitrary and unnecessarily self-limiting as a means to truth. If I might borrow a phrase from John B. Cobb, Jr., in Swedenborg is found "a Christian natural theology" with empirical revelation. I would suggest the validity of a "two-way street" while using analogy in the search for truth.

3. The loose ends

In closing, I have attempted a synthesis of my thought as a Swedenborgian pastoral counselor seeking an expression of ministry as a theo-therapist. And, in an effort to establish the larger context within which the theo-therapist ministers, I have added a postscript as an overview of ministry within my Swedenborgian perspective.

4. Swedenborgian resources

A chronological listing of all of Swedenborg's significant works would run to several pages. I will list here essentially only those works to which reference is made in this paper. A difficulty in nomenclature arises from Swedenborg's habit of using long, descriptive titles for his work, from the fact that he wrote in Latin and the English translations are most often excessively literal, and from the fact that word usage has changed to such a degree as to make some titles misleading. A case in point is his *The Economy of the Animal Kingdom*, the major subject of which is the sphere or activity of the

psyche in its relationship to the body. A more descriptive title for the subject might be rendered, "Psychomatic Dynamics." It is a synthesis of philosophical principles as formulated in *The Principia* with the results of extensive anatomical studies made by Swedenborg.

A further difficulty in noting Swedenborg's work arises because not all of his major work was published during his lifetime, thus dates of publication are sometimes misleading. The listing here shows chronological dates of writing, with brief titles, and the abbreviations to be used in footnoting. Swedenborg's work has received several translations into English and other languages. Common to all, however, is following his practice of numbering paragraphs. Unless otherwise indicated, I will footnote making use of these paragraph numbers.

A Selected Bibliography of
Swedenborg's Works¹⁸

- | | | |
|----------------|---|--|
| 1717 | <i>Tremulations</i> | A beginning presentation of Swedenborg's theory of motion as the ontological building block of all that has been actualized. |
| 1729 | <i>The Minor Principia</i>
cited as MP | Further development of the theory of motion and postulation of the Infinite as First Cause. Bound in vol. II of <i>The Principia</i> . |
| 1734 | <i>The Principia</i>
cited as TP | Swedenborg's major philosophical work presenting his theory of the unity of matter and energy in motion and the Infinite as First Cause. |
| ca.
1734-40 | <i>Journal of Dreams</i>
cited as JD | Swedenborg's diary of dreams, with personal interpretations, speculations, and commentary. |

¹⁸Complete titles for the shortened forms here used appear in the bibliography.

- | | | |
|---------|--|---|
| 1739 | <i>The Cerebrum</i> | An anatomical study of the brain with some references to the presence of the soul within the body. |
| 1740-41 | <i>Economy of the Animal Kingdom</i> (2 vols.)
cited as EAK | A synthesis of philosophical principles and anatomical studies with psychosomatic implications. |
| 1742 | <i>Rational Psychology</i>
cited as RP | A psychological and philosophical study of the psyche. |
| 1743-44 | <i>The Brain</i> (2 vols.) | An extensive study of the central nervous system and the ductless glands. |
| 1740-56 | <i>Arcana Coelestia</i> (8 vols.)
cited as AC | Swedenborg's exposition of Genesis with extensive theological explication. |
| 1758 | <i>Heaven and Hell</i>
cited as HH | An axiological description of the psychodynamics of interpersonal life, including life after death. |
| 1763 | <i>Divine Love and Wisdom</i>
cited as DLW | A theological treatment of love and wisdom as <i>esse</i> (being) and <i>existere</i> (becoming): God. |
| 1764 | <i>Divine Providence</i>
cited as DP | An extensive treatment of the means and the laws-of-order characterizing God's governing of his creation, including man. |
| 1766 | <i>Apocalypse Revealed</i> (2 vols.)
cited as AR | An exposition of the Book of Revelation with emphasis on the Second Coming of Christ as a spiritual (psychic) phenomenon. |
| 1768 | <i>Conjugal Love</i>
cited as CL | The doctrine of love and wisdom as ontological first cause extended to the marriage relationship, good and evil. |
| 1771 | <i>True Christian Religion</i> (2 vols.)
cited as TCR | The summary exposition of Swedenborg's theology. |
| 1740-72 | <i>Posthumous Theological Works</i> (2 vols.)
cited as PT | Miscellaneous theological writing of Swedenborg gathered and published after his death. |

C. An Underlying Premise

1. The centrality of perspective

Underlying my approach to this study is the basic premise that perspective conditions interpretation of, evaluation of, and response to stimuli. That is, a man's "world view" is not a completely clear opening through which there is reciprocity between the self and all that is "other." Rather, my world view functions as a distorting glass through which I see darkly and through which I am seen in part. Though the defense of this premise lies beyond the scope of my thesis, I wish to elaborate briefly in the hope that this will prove helpful to the interpretation of, evaluation of, and response to what follows.

2. Perspective tends to be self-perpetuating

In saying that perspective tends to be self-perpetuating, I mean to indicate that perspective is a synthesis of consciously held belief-systems and the unconsciously held self-dynamism. This latter term is to be understood in the Sullivanian¹⁹ context of an intricately interwoven complex of self-image plus the "security operations" unconsciously designed to maintain the integration of the whole organism. This self-dynamism, I would maintain, distorts perception to maintain the integrity of the organism, be it a psyche or a belief-system, even at the expense of inhibiting freedom of movement toward actualization of potential and/or truth. This dynamic functions in all. Thus, it is

¹⁹ Harry Stack Sullivan, *The Interpersonal Theory of Psychiatry*, Vol. I of the *Collected Works* (New York: Norton, 1956).

incumbent upon the minister, whether he be functioning within the pastoral or the prophetic dimensions of ministry, that he be aware of his own perspective and critically evolving it.

3. Perspective conditions perception

Perception is understood as the synthesis of interpretation and evaluation of data, both a priori and a posteriori. Much work done in the psychology of learning has demonstrated that we tend to "see" what we expect to see and to "hear" what we want to hear. In the dynamics of the psyche, this process of conditioning both interpretation and evaluation of data may be thought of as a process of perceptual screening. The data of stimuli are both filtered and distorted via a process Sullivan called "selective inattention" and "security operations" in such a way as to enhance intrapsychic "consensual validation" of both the self-dynamism and the belief-system.

4. Perspective conditions response

This seems a logical consequence of the above and involves the interaction of both the conscious belief-system and the unconscious self-dynamism. If, for example, my self-dynamism is rigid in its security operations protecting low self-esteem (an unconscious perception of not being acceptable), and if I believe that one must earn love (a conscious belief affirming my unconscious perception); this, then, becomes the interactional dynamic of perspective within which I would distort your criticism of this long sentence, screening out your concern for facilitating my efforts to communicate (an act of selective inattention), and react to your criticism as if it were a rejection

of me, evaluate your stimuli as negative, respond to you as the personification of danger, and interpret your criticism as an example of the fact that love has to be earned and as a confirmation of my low self-esteem, both of which are already part of my perspective. In short, perspective conditions response in such a way as to enhance the psychodynamic of self-fulfilling prophecy.

a. Perspective is inevitable.--I realize that all of the above concerning the conditioning function of perspective, including its belief-system, is an argument for some kind of pure empiricism in the pursuit of truth. If one could only be free from the a priori of his belief-system and his self-dynamism, he would be free to allow the data of experience to be interpreted, evaluated, and responded to without distortion. But, even this lament for "purity in perception" reflects a perspective, and, if argued for, would inherently embrace the belief-system that such detachment is not only possible but desirable. From the empirical data of living, we know it is impossible to live without a perspective. Thus, it is impossible to live without distortion. The claim for pure empiricism is a figment of an a priori perspective.

In different theories of psychodynamics, this fact of conditioning--of distortion and screening--is explained in various ways. But, each explanation is in accord with its own perspective. The sociological determinism of Durkheim; the behaviorism of B. F. Skinner's operant-conditioning; like the earlier Freudian instinct theory, all see man in some sense as a closed energy system without

purposing and freedom. Thus, they are all pessimistic about the experimentation in the socialization of animals in which we humans are all engaged. These belief systems with their selective inattention condition perception via the interpretation of data to the confirmation of their perspective. It is the type of tunnel vision that Frankl criticises so severely as the interpretation of man from the perspective of "nothing-but-ness." That is, man is perceived as nothing but instincts, or nothing but the result of conditioning.²⁰

This "nothing-but-ness" is a danger to all who would seek to understand the phenomenon of man. In the case of hard determinism, however, there is a continuing blindness to the "something-other-than" which is borne witness to by the whole of what is now known as the "third force" in psychology.²¹ This third force is not only a voice in psychology, however. It is a loud and continuing voice in the history of man who seems to insist on being taken seriously as in some sense "a center of consciousness and power." And, perhaps even more persistently, there is the historical insistence by man that he be taken seriously as an entity of dignity and worth, with meaning, purpose, and an end (a becoming).

b. Perspective: an epistemological tool.--It is in this latter that it seems to me that the pastoral counselor has so much to

²⁰Viktor E. Frankl, *The Will to Meaning: Foundations and Applications of Logotherapy* (New York: World Publishing, 1969), pp. 18ff.

²¹Frank Goble, *The Third Force: The Psychology of Abraham Maslow* (New York: Grossman, 1970).

offer. Here he may use his own belief-system as a criterion for the critical evaluation of his own work, and the theory and practice of others. Oden has demonstrated the fruitfulness of the analogy of faith as an epistemological tool in the delineation of the deeper, implied ontology of grace in all effective therapy. His work demonstrates effectively the value of a priori perspective, consciously held, in the pursuit of truth.

In viewing psychosynthesis through the belief-system of Swedenborgianism, I have tried to demonstrate that such a belief-system conditions perspective and can carry one forward to a deeper perception of "influx" as an epistemological resource, "remains" as an a priori resource, the three R's as a workable framework for the facilitation of the becoming of man. Most significant for me during the preparation of this study has been the gradual formulation of the thesis that every effective therapy works within the framework of an implied eschatology and that this eschatological perception is a determinant of both methods used and of the definition of "success in therapy." At least, it seems a thesis worthy of some future investigation.

CHAPTER II

EMANUEL SWEDENBORG: THE MAN AND HIS THOUGHT

A. An Introduction to Swedenborg

1. The early years

Little is known of the childhood of the man whose thought is the subject of this study. Emanuel Swedenborg was born in Stockholm on January 29, 1688. His father was Jesper Swedberg, an eminent Lutheran clergyman, who was for a time professor of theology at Upsala University and in 1702 was appointed Bishop of Skara. Jesper Swedberg became Chaplain to the Court in 1719 with the family being ennobled by Queen Ulrlea Eleonora. With this the family name was changed to Swedenborg, the "en" indicating nobility as does the German "von."

It seems reasonable to assume that young Emanuel was a precocious child. As he was to write many years later to his friend, Dr. Beyer, professor of Greek at Gothenburg University, "From my sixth year to my twelfth year I used to delight in conversing with clergymen about faith, saying that the life of faith is love, and that the love which imparts life is love to the neighbor; also that God gives faith to everyone, but that those only receive it who practice that love."¹

¹George Trowbridge, *Swedenborg: Life and Teaching* (New York: Swedenborg Foundation, 1935), p. 13.

If little is known of Emanuel's childhood, equally little is known of his mother. Emanuel was the eldest son of nine children born to his mother during the twelve years of her married life. She died at thirty, when Emanuel was just eight years old.

2. The middle years

Shortly after her death, one Johannes Moraeus, the first apothecary of Stockholm, came to live with the Swedenborg family and became young Emanuel's tutor. At age thirteen, Emanuel was registered as a junior at the University of Upsala, where he lived with his brother-in-law, librarian of the university, and was graduated in 1709 at the age of twenty-one. From the moment of Moraeus' arrival on, science became the burning passion of Swedenborg's life, though he seemed always to pursue every opportunity for knowledge of any subject at hand.²

3. Young adulthood

"The bent of Swedenborg's mind was always practical, both as a man of science and as a religious teacher. . . ."³ Incidents abound in examples of his habit of finding lodging during his many travels with craftsmen and artisans and then making it a point to learn their skills: bookbinders, watchmakers, lens grinders, and makers of optical instruments. More importantly, Swedenborg availed himself of every opportunity possible to meet and study with the leading scientists of his day. He worked with Christopher Polhem and the relationship was of

²Cf. Signe Toksvig, *Emanuel Swedenborg: Scientist and Mystic* (New Haven: Yale University Press, 1948), pp. 30-42.

³Trowbridge, *Swedenborg*, op. cit., p. 27.

such mutual respect that "on the recommendation of the King, [Polhem] promised young Swedenborg his eldest daughter in marriage."⁴ Emerentia Polhem seems to have been only fourteen at the time. Though Swedenborg became strongly attached to her, the feeling did not appear to be mutual. Upon seeing her distress, "he voluntarily relinquished his right; and he left the house with a solemn oath, never again to let his thought settle upon any woman, and still less to enter into any other engagements."⁵

4. The mature years

Swedenborg kept his oath, and science became his mistress. He established the first scientific journal in Sweden, the *Daedalus Hyperboreus* (The Northern Daedalus) which is to this day considered the first publication of the present Society of Sciences in Upsala. He designed a sort of "flying machine," a model of which has been on display at the Smithsonian Institution in Washington, D.C. He wrote the first book on algebra in Swedish, calculated a method for determining longitude at sea, with Polhem planned a mechanical institute at Upsala to make machinery for the people, rescued the war effort of King Charles XII by devising a means of moving ships of the Swedish navy over land a distance of some fifteen miles, and he was appointed Extraordinary Assessor (associate member) in the Royal College, or Board of Mines. He later became an Ordinary Assessor (full member)

⁴*Ibid.*, p. 30.

⁵*Ibid.*, p. 31.

and, before his death, was requested to serve as its president. At age thirty-one, he became a member of the House of Nobles of the Swedish Diet.

If the above seems a bit jumbled and bewildering as to the interrelatedness of the various activities, that is exactly what I intended. In this brief sketch of Swedenborg's life, it is impossible to account for his many and varied interests and activities. If, however, I can briefly convey the impression of vigorous, unrelenting, and ubiquitous activity in the pursuit of knowledge on the part of young Swedenborg, I shall have accomplished my purpose.

The publication of Swedenborg's more philosophical work is here noted with the issue of *The Principia* in 1734. A two-volume work of some twelve hundred pages in English translation, it is a synthesis of philosophy and science. Allowing for some latitude in language use, *The Principia* might be seen as a philosophy of science.

In this massive work, Swedenborg posits a first cause, the Infinite, as the source of being in all that is. But, uniquely, he finds motion to be the ontological building block of all creation, and "conatus"--"an internal state or effort toward motion"--to be the motivating force behind the Infinite's actualization in the finite; a concept Toksvig refers to as the presence in the Infinite of "unmanifested energy."⁶ Creation is seen as an orderly phenomenon which, however, can be perceived by "the senses and their various organs . . .

⁶Toksvig, *Swedenborg, op. cit.*, p. 72.

but grossly and in an imperfect measure."⁷ Thus, for wisdom there is need of more than sense data. "The principle means which lead to truly philosophical knowledge are three in number--experience, geometry, and the power of reasoning."⁸

I shall be referring to *The Principia* later as I seek to present Swedenborg's major ideas in developmental and summary form. I have noted the two points above because of their central importance and because of their continuity in the development of Swedenborg's thought from the period of philosophy into his more psychological emphasis, through the last period of his life, the period of his theological writing.

Within a few years after the publication of *The Principia*, Swedenborg applied for a leave of absence of some three to four years from his duties at the Royal College. He was not too explicit to the king as to his reasons except to make his fourth journey abroad in the pursuit of "elaborating a useful work." His request was granted, and on July 10, 1736, Swedenborg was on his way to Paris "where he meant to study anatomy under Winslov, the famous Danish anatomist."⁹

One direct result of his anatomical studies was writing the four-volume treatise, *The Brain*. It is wholly beyond my competence to comment on the veracity of this work, but the following quotes from the *Journal of the American Medical Association* seem appreciative.

⁷ TP, Vol. I, p. 1.

⁸ *Ibid.*, p. 2.

⁹ Trowbridge, *Swedenborg, op. cit.*, p. 75.

Swedenborg's contributions in the medical sciences, prepared in Latin, lay unnoticed in the library of the Swedish Royal Academy of Sciences until the 1880's, when Tafel translated into English the four-volume treatise, *The Brain*. Included in this monograph were observations on cortical localizations, the somatotropic arrangement of the motor cortex, reference to integrative action of the nervous system, the significance of the pituitary gland, the formation of cerebrospinal fluid, and a pronouncement on what is now known as the neuron theory. The cerebral cortex, the intermediary between the sensory receptors and the soul, conditions the faculties unique to man such as imagination, judgment, will, and the source of motor volition. [See reprint, appendix.]

The pituitary gland, the "arch-gland" of Swedenborg, was recognized as possessing special function in body economy, two centuries before contemporary endocrinology. Also, he extended the observations of Willis on the formation of cerebrospinal fluid by the fourth ventricle.¹⁰

In addition to the manuscript on *The Brain* (1743-44), Swedenborg also left in manuscript form works on *The Cerebrum* (1738-40), *The Fibre* (ca. 1741), and on *Generation* (ca. 1745) being a study of God's purpose in the perpetuation of man. A most important manuscript of this period for our study is *The Rational Psychology*, written in 1742. Other significant publications of this period include the *Economy of the Animal Kingdom*, Volumes I and II (1740-41), *The Animal Kingdom*, Parts I and II (1744), and Part III "The Senses" (1745), and *Worship and Love of God* (1745).

Upon completion of the publication of these works, Swedenborg was back in Stockholm and his work at the Royal College and the Swedish Diet, of which he was a member by virtue of his being the eldest son in the family. It is reported that, in spite of his seven trips abroad during his lifetime, he always managed to be in Stockholm

¹⁰ *Journal of the American Medical Association*, CCVI:4 (October 21, 1968), see reprint reproduced in the Appendix.

when the Parliament was in session and never once missed a single session.

5. A period of transition

He had returned in 1740 and, from the dates noted above, one can see his was a busy life, too busy, one might assume to be concerned seriously with the meaning of dreams, flashes of insight, and other psychic phenomena. But,

. . . the hard-working mining expert, the physicist-philosopher, the anatomist, had for several years been conscious of a rill of secret life--perhaps the very spring of his present studies--at any rate a messenger from subliminal regions which was making itself more and more evident.¹¹

Toksvig notes that as early as 1733 Swedenborg had made some notations about dreams in his copy of Wolf's *Psychology*. Later, he began making notes on his dreams, practicing a kind of controlled, shallow breathing to facilitate intense thinking, and in 1736, while in Amsterdam, he wrote,

After a long course of reasoning makes a discovery of the truth, straightway there is a certain cheering light, and joyful confirmatory brightness, that plays round the sphere of [the] mind; and a kind of mysterious radiation--I know not whence it proceeds--that darts through some sacred temple of the brain.¹²

In 1743-44, Swedenborg began keeping a journal or itinerary of his travels, but it turned out to be mostly a record of his dreams.

On April 5, 1744, he made the following entry:

I had in my mind and body the feeling of an indescribable delight, so that had it been in any higher degree the whole body would have been, as it were, dissolved in pure joy. In a word, I

¹¹Toksvig, *Swedenborg, op. cit.*, p. 125.

¹²*Ibid.*, pp. 125-127.

was in heaven and heard speech which no human tongue can utter, with the life that is there, with the glory and inmost delight that flow from it.¹³

It would not be long before there would be "astonishment in Sweden,"¹⁴ and a "Stockholm shocked."¹⁵

a. Psychic experience.--The matter of Swedenborg's psychic experience first came to public notice on July 19, 1759. On that date he was a dinner guest of one William Castel in the city of Gothenburg. Having excused himself around six o'clock in the evening, he later returned looking pale and shaken. Upon being questioned by the guests, he reported that an enormous fire had broken out in Stockholm and was in danger of spreading most rapidly. It had, he said, already consumed the home of a friend and was endangering his own home. At eight o'clock he exclaimed, "Thank God! The fire is extinguished, the third door from my own house."

On the Tuesday following, a royal messenger arrived bringing a detailed account of the fire which had threatened the city of Stockholm on the previous Saturday. The official account concurred in detail with Swedenborg's description of the conflagration at the time of its happening. It is four hundred miles from Gothenburg to Stockholm!

Needless to say, the news of Swedenborg's clairvoyance aroused more than a passing curiosity in Stockholm. By this time, Swedenborg was one of Stockholm's best known and most respected famous sons. It

¹³ JD, p. 25.

¹⁴ Cyriel O. Sigstedt, *The Swedenborg Epic* (New York: Bookman Assoc., 1952), Chap. XXXI.

¹⁵ Toksvig, *Swedenborg, op. cit.*, Chap. II.

is said that on his return to the city, carriages lined up in front of his house as visitors, friends, colleagues, and the idle curious came to inquire. But, the shocking news was yet to come.

b. A revelation claim.--Between 1749 and 1756, Swedenborg had published the first of his theological works, *The Arcana Coelestia*--a twelve-volume work in English translation. Published anonymously in London, there is convincing evidence that the work was little known in Sweden and certainly not associated with the scientist/anatomist, Assessor Swedenborg. But, by the winter of 1758-59, a single copy of *Heaven and Hell*, also published anonymously in London, had found its way to Stockholm. A long-time friend of Swedenborg's, Count Gustaf Bonde--a past president of the Royal College, chancellor of Upsala University, and senator--seems to have been the first to have guessed and found out that the visionary of Gothenberg, the author of "heavenly secrets," and the intellectual giant of Stockholm were one and the same.

What divided his contemporaries, and has continued to divide men in response to Swedenborg, was his claim to have not only experienced a vision of the Lord, but to have been granted

. . . now for seven years, to be constantly and uninterruptedly in company with spirits and angels, hearing them converse with each other, and conversing with them. Hence it has been permitted me to hear and see things in another life which are astonishing, and which have never before come to the knowledge of any man, nor entered into his imagination. I have there been instructed concerning different kinds of spirits, and the state of souls after death,--concerning hell, or the lamental state of the unfaithful,--concerning heaven, or the most happy state of the faithful,--and particularly concerning the doctrine of faith which is acknowledged throughout all heaven.¹⁶

¹⁶ Introduction to AC.

This revelation claim has not only divided men in response to Swedenborg, it has also traditionally been seen as the watershed of his published works, dividing these into the publications of his "pre-illumination period" and the theological works of his "period of illumination." Though it is not a central thesis of my study here, it is my hope to demonstrate two points in response to this division. First, I hope to make clear the developmental continuity of Swedenborg's thought from the printing of the *Principia* through his theological writing. Second, I hope to demonstrate the reasonableness or possibility of Swedenborg's psychic experience within the psychic structure of man as conceived by him. I shall return later to an expanded statement relating to Swedenborg's spiritual experience and its epistemological implications.

6. The senior years

Sigstedt has written of Swedenborg that:

His was a genius that could not be confined by, or held down to, conventional limits. In 1721 when he published his anonymous *Principles of Chemistry* he was a mechanical expert. In 1722 when he anonymously emerged into political life with a good solution for his country's economic ills he was known as a writer on philosophy. In 1740, when he published *The Economy of the Animal Kingdom*, he was a famous mineralogist and when, in 1750, he issued anonymously his first theological work, Swedenborg was known as a writer on anatomy! So the beginning of each literary cycle was unidentified with any preceding one, as if to give the ideas he propounded a fair chance of acceptance on their own merits, unbiased and unimpressed by preconceived opinions, and freed from the weight of his personality.¹⁷

¹⁷Sigstedt, *Swedenborg Epic*, op. cit., p. 156.

Swedenborg continued his theological writing convinced that he had been called to be a "servant of the Lord" and convinced of the empirical reality of his experience with angels and spirits of hell. His personal life remained virtually unchanged even while he published some thirty volumes (in English translation) of over six hundred pages each. He made no effort to "preach his doctrines," had no symptomology of being a messianic megalomaniac, and in no way sought to promulgate his teachings with the "weight of his personality."

Throughout the period of his illumination, Swedenborg continued active in the Swedish Diet, having been an active member of the House of Nobles since 1719. As late as 1761 he presented a document to the Diet entitled "Frank Views concerning the Maintenance of the Country and the Preservation of its Freedom." Swedenborg had become a member of the Diet during the introduction of political freedom in Sweden and had always been a champion of freedom: spiritual, personal, and political. The document in question was a plea on behalf of three senators who had been forced to resign because of their part in the tragic war against Frederick the Great. More importantly, it was an effective warning against the organized efforts to bring about a return of an absolute monarchy, a move the three senators had opposed. Swedenborg was to see his plea for freedom sustained.¹⁸

In his senior years, visitors to Swedenborg increased and there exists abundant testimony to both his graciousness of personality and acuteness of reason. With the publication of heresy forbidden in

¹⁸Cf. Trowbridge, *Swedenborg, op. cit.*, p. 251.

in Sweden, and having been subjected to something of a heresy trial at Gothenburg from 1769 to 1771,¹⁹ he traveled frequently to Amsterdam, Paris, and London to see his manuscripts through the presses.

By the spring of 1770, Swedenborg had completed the writing of his summary work, *True Christian Religion*. Apparently sensing that he would be leaving Stockholm for the last time, he spent some time bidding farewell to friends, providing housing and pension for his gardener and housekeeper, and seeing to other personal matters. Shortly after, he made his way to Amsterdam for the purpose of publishing his final work, a task which was completed by June of 1771. At eighty-three years of age, he left Amsterdam for the familiar and friendly surroundings of London and took lodging with his old friends and landlords, the Shearsmiths.

During the afternoon of March 29, 1772--the day he had predicted he would die--Mrs. Shearsmith and their maid were beside the bed of their beloved friend and lodger. Asking for the time of day, and being informed that it was five in the afternoon, Swedenborg said, "That is good. I thank you. God bless you." With that, death came to Emanuel Swedenborg at the age of eighty-four. On a table beside his bed lay pen and paper, and pages of a manuscript in progress. It was,

An Invitation to the New Church addressed to the whole Christian world, and an exhortation that men should go and meet the Lord. . . . Hereafter they are not to be called the Evangelical, the Reformed, and still less Lutherans and Calvinists, but Christians.²⁰

¹⁹ Sigstedt, *Swedenborg Epic*, op. cit., pp. 387-409.

²⁰ PT, Vol. I, p. 122.

It was, for Swedenborg, an expression of the spirit of the new age, the era of the Second Coming of the Lord, an era of renewed humanity made possible by the love of God.

B. Swedenborg's Ontology

1. Introduction

As was noted in Chapter I, Swedenborg's work may understandably be divided into two distinct periods; the period of his scientific and philosophical writing, and the period of his theological writing. Between these two, Trowbridge states that "a more complete contrast . . . could scarcely be imagined."²¹ This hardly seems to be the case. Though it is true that there is the decidedly new dimension with Swedenborg's "empirical revelation," it is equally remarkable that virtually every thesis in Swedenborg's theological work has its counterpart and antecedent in his philosophical-scientific work of his "pre-illumination" years. Indeed, it is my experience that Swedenborg's ontology cannot be grasped from a study of his theological writing without the foundation of his philosophical schema worked out in the *Principia* (1734) and the *Economy of the Animal Kingdom* (1740-41).

Further, a unique contribution of Swedenborg's thought is the synthesis of the philosophical, psychological, and theological disciplines into a viable perspective of what is and of what is possible. Thus, my hope is that this summary presentation will demonstrate both

²¹Trowbridge, *Swedenborg, op. cit.*, p. 83.

the developmental aspect of his ideas and the interlocking coherence of the disciplines.

2. Philosophical ontology

a. Teleological assumptions.--Swedenborg's perspective is that of a teleological order in *all* creation. Concurrent with one definition of "teleology," he would agree that "the phenomena of organic life and development can be explained by conscious or purposive causes directed to definite ends and not by mechanical causes."²² He was to proceed on the premise that "under the guidance of geometry and by the analytical faculty of reasoning" one could safely arrive at an understanding of the nature of ultimate reality, "the very cause which is latent in all."²³

It was always Swedenborg's underlying postulate that the first cause behind all phenomena was the Infinite and the Infinite proceeded according to order toward the actualization of purpose, or end.²⁴ Some forty years after writing the *Principia*, in the summary work of his theology, Swedenborg was to write, "God cannot act contrary to [order], for if he did that, he would be in conflict with himself, for God is that very Order."²⁵ Consistent, also, with his overall perspective, Swedenborg understands that it is the will; that is, the love-of-an-end, which is the motivating power behind all endeavor. In

²²Funk & Wagnalls, *New Desk Standard Dictionary* (New York: Funk & Wagnalls Co., 1948).

²³TP, Vol. I, "Preface," p. xcvi. Cf., p. 9.

²⁴*Ibid.*, p. 51.

²⁵TCR, #470.

this, he expounds a teleological order as a self-evident expression of purposing by the Divine.

b. Ontological process.--Swedenborg's ontology is one of succession, series, degrees, and process-toward-becoming-actualized, "for nothing can be at once such as it is capable of becoming, except the Infinite."²⁶ This perspective of becoming remained essential and fundamental with Swedenborg. Years later he is to deal extensively with man in his process of becoming, which is dealt with in terms of repentance, reformation, and regeneration--the "three Rs" of Swedenborgianism. Even in his doctrine of God, though God "is uncreate and infinite, He is Being [*Esse*] itself," still Swedenborg postulates that God is also *Existere*, becoming or taking form, itself.²⁷ Thus, in Swedenborg's ontology of the Infinite, there is process in the continuous, creative activity of God's seeking self-actualization. That is, Divine Love (*Esse*) continually seeks expression via the Divine Wisdom (*Existere*) as the first cause sustaining all of creation. The very essence of Being is characterized by the-process-of-becoming-actualized.

c. Motion: the nexus between energy and matter.--But this takes us ahead too quickly. In Swedenborg's ontology of series, "things which are much compounded take their origin from things less compounded."²⁸ From this perspective, in the admittedly "unusual

²⁶TP, Vol. I, p. 52.

²⁷Cf. DLW, #4, 14.

²⁸TP, Vol. I, p. 52.

terms, as Finite, Active, Elementary; terms as yet unknown in philosophical works;"²⁹ the issue is pressed back to the perplexing question of the nexus between energy and matter.

In his "Introduction" to the *Principia*, Isaiah Tansley noted, "The old view of matter and energy was that they were two things. Energy, we now see, is intra-atomic. This is Swedenborg's view. He traces matter to its origin, and finds it in motion."³⁰ But this still doesn't quite answer the question of the bridge between the uncreated and the created, between energy and matter. Swedenborg posits the concept of a "natural point" which is "pure and total motion, a motion which cannot be thought of as geometrical,"³¹ that is, as having physical dimensions. It is the "point" of classical geometry. Further, in the Infinite, this pure motion is without boundary, without degrees, without velocity; an idea, Swedenborg says, which is incomprehensible except "as an internal state or effort toward motion"--"conatus." The first natural point, as pure motion, "is a simple and first entity, existing from the Infinite by means of motion; and thus, in respect to existence, it is a kind of medium between what is infinite and what is finite."³²

d. Ontological monism.--With this, one is inclined to agree with Swedenborg that the idea tends to be incomprehensible. Yet, it

²⁹TP, "Preface," p. xcv.

³⁰*Ibid.*, p. liii

³¹*Ibid.*, p. 61.

³²*Ibid.*, p. 56.

doesn't boggle the mind much more than trying to grasp the significance of $E=MC^2$. In his philosophical option to radical dualism, Swedenborg is seemingly consistent with modern physics. For example, he gives the interesting example of a point in rapid, reciprocal motion making a line, a line in rapid motion making a plane, and a plane in rapid motion making a solid so that "by motion alone . . . something resembling what is substantial can be produced."³³ Indeed, so far as our senses are concerned, such a solid is a figure in every way, "although it is merely motion which produces the effect."³⁴

Swedenborg does some esoteric figuring, much as our present-day nuclear physicists, in estimating the energy present in a series or a compound. Finally he is to say, "Nature is only a word which expresses all the motive forces proceeding from the first motion of the Infinite till the world was completed."³⁵ Swedenborg never ceased to reject the notion of ontological dualism in the order of creation. In his working perspective, a oneness of motion, with purpose, permeates all.

3. Theological ontology

a. Being and becoming.--Years later, in 1763, Swedenborg picks up the theme of first cause once again in his theological work, *Divine Love and Wisdom*, and boldly proclaims in the first paragraph, "Love is the life of man." In *True Christian Religion* (1771), he writes in paragraph 471 that "Life is not creatable . . . but [is] the inmost

³³TP, p. 75.

³⁴*Ibid.*, p. 75.

³⁵*Ibid.*, p. 63. Cf. pp. 61, 63, 75, 79. See also DLW #17.

activity of the love and wisdom that are in God and are God." As in his philosophical ontology he had found behind the motion of the first natural point a producing cause with "something of an active quality . . .; something infinitely intelligent, provident, powerful, and productive;"³⁶ now, in his theological ontology, Swedenborg finds Divine Love (*esse*) seeking expression through the Divine Wisdom (*existere*) and thus giving being and form, indeed, giving life, so that "all things in the created universe are recipients of the Divine Love and the Divine Wisdom of God-Man."³⁷ As motion (*conatus* or effort toward motion) was seen as the mode (means) whereby the Infinite will found self-actualization in the finite in his philosophical thought, so Divine Wisdom is seen as the means whereby Divine Love finds self-actualization in his theological work.

b. Ultimate reality is love.--For Swedenborg the theologian, ultimate reality is Love, and we can concur with Calatrello that "despite, or perhaps because of its mystic overtones, there is something profound and stirring in Swedenborg's final development of the ontological concept of love as ultimate reality, positing a universe in which 'love is the life of man.'"³⁸

To put the matter more succinctly, Swedenborg's ontology is not the familiar Christian doctrine that God is love, which seems to

³⁶TP, Vol. I, p. 55.

³⁷DLW, #55.

³⁸Robert L. Calatrello, "The Basic Philosophy of Emanuel Swedenborg, with Implications for Western Education," (unpublished Ph.D. dissertation, University of Southern California, 1963), p. 103.

mean that love is an attribute of God. Rather, his is the far more radical thesis that love is God. In this connection, his use of "love" always carries with it the connotation of end, of purposing or the "intentionality" of Rollo May.³⁹ As Lewis Hite put it, love is characterized by "the processes of self-projection, self-representation, and self-realization"; it is process toward actualization; end, cause, and effect; or purpose, means, and action. Properly speaking, however, love as ultimate reality is undifferentiated and omnipresent as purposing in the Divine Love.⁴⁰

4. Psychic ontology

a. Man: a recipient of life.--What of man, the primary concern of this dissertation? Subsequently, I will deal at some length with Swedenborg's concept of the psychic structure of man. Here is needed only a word about his psychic ontology. As has been noted, in the theological works man is defined as a recipient of life. On this point Swedenborg is insistent and consistent: "Man is not life, but a recipient of life from God." It is acknowledged that appearances are otherwise, "for man lives--that is, he feels, thinks, speaks, and acts altogether as of himself."⁴¹ And this is as it should be if man is to be free, responsible, and capable of becoming more human--of being regenerated. Again, as in his rational philosophy, there is

³⁹Rollo May, *Love and Will* (New York: W. W. Norton, 1969), see especially Chapter VIII.

⁴⁰Lewis Hite, *Ultimate Reality* (London: Swedenborg Society, 1936), pp. 28-45, 53-55. Cf. DLW, #s 167-172.

⁴¹TCR, #470.

only one First Cause and all proceeds from this according to law and according to order. "The uses [ends or purposes] of all created things ascend by degrees from last things to man, and through man to God the creator, from whom they all are."⁴²

b. Love is the life of man.--As in his theological ontology, so in his psychic ontology, the ultimate reality about man is love. "The very life of man is his love. . . . But this is to be understood only of the ruling or governing love; for it is this that determines the quality of the man."⁴³ And, consistent with the thesis that all reality proceeds by succession, series, and degrees; the ruling love, though governing, is the first of many loves in the life of man which are subordinate and derivative of it. In things primary lie, in potentia, subsequent things more remote.⁴⁴

5. Teleology of will

a. Philosophical teleology.--As the urge toward self-actualization, "conatus" of the philosophical period is replaced by "love" in

⁴²DLW, #65. For a discussion of life as "a gift from the human species to the human species," and the consequent responsibility one owes to the community, see Arthur J. Dyck, "Referent-Models of Loving: A Philosophical and Theological Analysis of Love in Ethical Theory and Moral Practice," *The Harvard Theological Review*, LXI:4 (October 1968), 225-245. How much greater is our responsibility, and the challenge of becoming, if life is understood as a gift from a God with loving purposing for us!

⁴³TCR, #399.

⁴⁴See EAK, pp. 28-31; TP, Vol. I, xxxiii. See also, Pierre Teilhard de Chardin, *The Phenomenon of Man* (New York: Harper & Row, 1967), pp. 54 and 310.

the theological. In both, however, it is a cosmos of order in which there is an "active" behind every "passive,"⁴⁵ even if the specifics of any particular escapes our detection. Thus, in the *Principia*, not only is the Infinite postulated as Ultimate First Cause, the Infinite is postulated as having purpose and reason--will and understanding.

If then it be admitted that the first simple [cause] was produced by motion from the Infinite, we are at the same time bound to suppose, that in the producing cause there was something of will that it should be produced; something of an active quality, which produced it; and something intelligent producing it thus and not otherwise, or in this particular manner and in no other; in a word, something infinitely intelligent, provident, powerful, and productive.⁴⁶

In his most abstract, Swedenborg postulates "something that exists by itself, with a will, an agency, and an understanding."⁴⁷ The evidence for this "something" is seen a posteriori, from what has become to what is; back through succession, series, and degrees; through compounds, simples, and the first natural point to motion and hence to conatus--the will toward motion--in the Infinite; to the idea of pure motion "as an internal state or effort toward motion."⁴⁸ This conatus of the Infinite made its first self-actualization as a center of potential motion in the first natural point; a manifestation of kinetic energy, of energy *in potentia*. None of this happened, says Swedenborg, without will and understanding--that is, without purpose.⁴⁹

⁴⁵TCR, #607; TP, Vol. I, 51-78.

⁴⁶TP, Vol. I, p. 55. See also RP, #389, and DP, #s 56-59.

⁴⁷TP, Vol. I, p. 55.

⁴⁸*Ibid.*, p. 63.

⁴⁹Cf. *ibid.*, pp. 53ff.

b. Theological teleology.--Again, in the *Principia* we see a fundamental and pervasive thesis of Swedenborg's which continues throughout the development of his thought. Three decades later, in the most philosophical of his theological writing, Swedenborg was to write, "The Divine Essence Itself is Love and Wisdom."⁵⁰ But this is not static Being. There is with Swedenborg always a sense of the dynamic, a sense of the on-goingness of the creative process, a sense of the becomingness-of-things. Thus, in his theological work, the teleology of will continues to pervade his formulations. God is person, God-Man, understood not as personality but as love (Being, *esse*), self-actualizing by means of wisdom (Becoming, *existere*). The life of God is process, on-goingness, whose purpose is "the salvation of the whole human race."⁵¹ This is Divine First Cause--an act of will, and God works toward this goal by means of and within the limits (order) of his Wisdom manifest in the "Laws of Divine Providence."⁵² It is from this same purposing (will), out of the same *esse* (love), that God moved toward the creation of man in the first place. And it is from this same purposing that he sustains his creation-in-process, in its continuing becoming. This is Swedenborg's underlying theme in his work, *Divine Providence*.

The goal toward which all creation ultimately moves--Swedenborg's Omega point, as it were--is the regeneration of man that he might find joy, meaning, purpose, and usefulness in his life with

⁵⁰DLW, #28.

⁵¹TCR, #580.

⁵²Cf. DP, #s 70-190.

others. In his rather direct language, Swedenborg put the matter this way: "The Lord's divine providence has as its end a heaven from the human race."⁵³ Having posed this proposition, John Hick's question concerning *Evil and the God of Love* seems relevant: "The question, then, is whether God *can* eventually do for the free creatures whom He has created what He *wants* to do for them. Hick asserts that "[God] will never abandon any as irredeemably evil."⁵⁴ With this Swedenborg would agree, emphasizing that regeneration is possible *only* with man's cooperation. But, this points us ahead to the consideration of epistemology--the means toward actualization of ontological purposing with man.

As was postulated in the *Principia* of 1734, there is a reason --a purposing, a willing, a thrust toward actualization--behind all that is. That thrust behind the creation of man is very simply the inherent dynamic of Divine Love's self-actualization.

Divine Love must necessarily have being (*esse*) and have form (*existere*) in others whom it may love. For as there is such a need in all love, it must be to the fullest extent, that is, infinitely in Love Itself.⁵⁵

In Swedenborg's philosophical and theological ontology of *esse* and *existere*, it would seem that Rust's criticism of naturalistic process theology and philosophy for choosing "organism" over "spirit," and thus being something less than Christian, is met. If "spirit" or "person" be understood in the Swedenborgian perspective as meaning "to

⁵³DP, #s 27-45.

⁵⁴John Hick, *Evil and the God of Love* (New York: Harper & Row, 1966), p. 397.

⁵⁵DLW, #48.

love and to think," then Swedenborgian ontology is built on the personal model Rust calls for. "Philosophizing," he writes, "that is Christian in intention will tend to choose 'spirit' or 'person' as the basic model or analogue rather than organism."⁵⁶ This is exactly Swedenborg's intent: God is person, if this be understood not as personality, but as loving and purposing. Thus, Rust could add Swedenborg to his list when he writes, "both Teilhard and Hartshorne see love as the motivating principle."⁵⁷ As will become evident in the discussion of Swedenborg's eschatology, there is a profound similarity between Swedenborg's eschaton of the Grand Man and Teilhard's Omega point. As Rust notes of Teilhard, so I suggest of Swedenborg, both look forward to "an hyperpersonal goal" in which the individuality of each person finds actualization through the interdependency of interpersonal relationships of love.⁵⁸ Ontologically, the reality behind the eschaton in either case is love.

Again, whether we speak of purposeful evolution, as does Teilhard, or of purposeful historical process, as Rust attributes to "Hartshorne and the process thinkers," there is concurrence between Swedenborg's psychic ontology of love-in-reciprocity and the notion that process is "directed by the love of God for his creatures and their love of him."⁵⁹

⁵⁶Eric Rust, *Evolutionary Philosophies and Contemporary Theology* (Philadelphia: Westminster Press, 1969), p. 212.

⁵⁷*Ibid.*, p. 215.

⁵⁸Cf. *ibid.*, pp. 215-216.

⁵⁹*Ibid.*, p. 216.

Mutuality and reciprocation are keys in Swedenborg's concept of cause and effect. For every "active" (initiator/creator) there is a "passive" (re-active/co-creator). In the teleology of creation, God is the lover, man is the beloved who, in turn, becomes the lover.

It is the essential of love not to love self, but to love another . . . and to be loved by others. . . . Love consists in this, that its own should be another's; to feel the joy of another as joy in oneself, that is loving.⁶⁰

We have come full circle to a synthesis. In his philosophical teleology, Swedenborg postulates an Infinite seeking self-actualization through the urge toward motion (*conatus*), with will and understanding existing a priori. In his theological teleology, the Divine Itself seeks self-actualization through the reciprocity of love with man, with Divine Love (*esse*) and Divine Wisdom (*existere*) existing a priori.

c. Psychic teleology.--This imagery is not lost on Swedenborg's concept of the nature of man. "Love or will is man's very life."⁶¹ Man is understood as created in the "image and likeness of God" and, as such, *esse*, *existere*, substance, form, life, love, and wisdom can all be predicated of man; not because he is any of these in and of himself, but because man is the "recipient of the Divine Love and the Divine Wisdom of God-Man."⁶² Man is the beloved of God and, in turn, may become the lover of God and neighbor. But, love is powerless to fulfill its purpose (*esse*) without the know-how of understanding (*existere*). Indeed, love pursuing its end through a

⁶⁰DLW, #47.

⁶¹*Ibid.*, #399.

⁶²Cf. *ibid.*, #s 52-58; TCR #470.

lack of understanding (falsity) may well become destructive, while a love-of-self (inverted love) in the pursuit of its ends, even using an abundance of understanding, is hell.⁶³ Whatever its quality might be, however, love is the thing when it comes to the teleology of creation: be it creation in the world of things, in the psychic world of man, or in the infinite world of God. It is only in the psychic world of man, in the freedom of his capacity as co-creator, that love can become inverted and, from being love-of-good, become love-of-evil.⁶⁴

In an earlier (1749) wrestling with the subject, Swedenborg noted that "in psychology, it is extremely difficult to search out what the will is, rightly to distinguish it from the intellect, and distinctly to view its parts. The will is not the intellect."⁶⁵ Man is recognized as having the capacity for what Rollo May called "our world."⁶⁶ That is, man may function with a separation (divorce) of his will from his understanding. In this transcendence between the will and understanding lies the psychic mechanism making possible regeneration, of making change possible in the psychic structure of man. In this, also, lies the psychic mechanism enabling man to live-a-lie. For the sake of appearance and reputation, or in response to unusual coercion, man can identify with a role, speak and act through one or another "persona," be "other directed," become entrapped in a

⁶³ Cf. HH.

⁶⁴ RP, #431.

⁶⁵ *Ibid.*, #378.

⁶⁶ May, *Love and Will*, *op. cit.*, Chap. I.

"self-system," or live without feeling. But, none of these defense mechanisms change the essential being (*esse*) of man, for "the will is led to act from some love"⁶⁷ and love is the life of man. That is, man is understood essentially in terms of an overarching set in his affect toward life. It is understood that man has intermediate goals, short-term objectives. But, "there is a universal will (love) which is made up of the several wills that are below it," and it is this universal love which governs the life and to which derivative loves are subservient.⁶⁸

In his theological development of the teleology of will, it was this concept of "universal love" within the being of man that came to the forefront of Swedenborg's formulations. Professor Gollwitzer faithfully reflected the spirit of this thought when he wrote,

Love is the kernel of your being, your subconscious central compulsion, your heart's desire, your will, affection, emotion, and drive. This human inmost is formed by the Creator as a receptacle of His will, of His inmost compulsion, His heart's desire, His eternal love.

Further, the basic will must take form, become definitive, orderly, and be directed by the mind. That holds true for every human action; whether one is preparing a meal or Rembrandt is painting a portrait, it is of prime importance that the will and the mind work in unison.⁶⁹

"Love is the *esse* or essence of human life, and thought the *existere* or the standing-forth of it."⁷⁰ This is the core of

⁶⁷ RP, #378.

⁶⁸ *Ibid.*, #399.

⁶⁹ Gerhard Gollwitzer, *Sex, Eros, Marital Love: A Study of their Psycho-Spiritual Origins* (New York: Swedenborg Foundation, 1968), p. 22.

⁷⁰ CL, #36.

Swedenborg's teleology of will. The *power* to create, to move toward the realization of ends, is derived from the marriage of love and wisdom, from the congruence of purpose and means within the Being of the Creator. Man is not God, but man is created in the image and likeness of God and as such has the gift of creation given to him, for good or evil. It is a matter of love, married to wisdom, that "makes the world go 'round."

C. Swedenborg's Eschatology

1. Philosophical eschatology

a. The will of the Deity.--It is true that Swedenborg lived in a scientifically simpler time than ours, a time when it was quite possible to embrace a belief system that had a place for the Infinite, a time, as it were, when God was still alive. It was not a time, however, when all the greatest minds necessarily assumed that the Deity was in any meaningful way involved in the ongoing processes of life.⁷¹ In this lies the significance of Tansley's comment in his "Introduction" to the *Principia* that "Swedenborg differs from the ordinary scientist in fearlessly stating what his opinion is in regard to end or purpose."⁷² Swedenborg argues for the necessity of "something infinitely intelligent, provident, powerful, and productive" behind motion. Empirical phenomena are not a matter of chance: "there must

⁷¹See, for example, Robert H. Kirven, "Emanuel Swedenborg and the Revolt against Deism," (unpublished Ph.D. dissertation, Brandeis University, 1966).

⁷²TP, Vol. I, p. xxxvii.

be some provident *design*, that the effect produced be successively modified in a particular way and no other."⁷³

b. The "state of integrity."--In this, it is clear enough that the purpose and will (conatus) of the Infinite is seen behind, in the midst of, and beyond the phenomena of the moment. From this perspective, there was meaning to be discovered "in" and "of" history. But is there any meaning to be found in human, personal history? As early as 1724 Swedenborg developed a concept of ideal man "in the state of integrity" that is suggestive of Rogers' man of congruence.

In such a man we may conceive that there was such a complete contiguity throughout the parts of his system, that every motion proceeding with a free course from his grosser parts of principles could arrive, through an uninterrupted connection, at his most subtle substance or active principle, there being nothing in the way which could cause the least obstruction.⁷⁴

Such a man "would be able to understand things actually before him, as well as all other things in detail, both in regard to those that had occurred, and those likely to happen."⁷⁵ Beyond this, such a man would find delight in the world around him, in his own knowledge and attainments, and in his own being. He would, also, be comfortably aware of his own finitude and "would regard and venerate, with a most profound admiration, those other countless things that exceeded the bounds of his intelligence."⁷⁶

⁷³*Ibid.*, p. 55.

⁷⁴*Ibid.*, p. 42.

⁷⁵*Ibid.*, p. 44.

⁷⁶*Ibid.*, p. 48.

In the state of integrity, rather than experiencing alienation from the source of all Being, or experiencing his own life as being-in-a-hostile-world, man would rejoice in "the delights which the body and soul are capable of enjoying together . . . [for] his delights wholly terminate in the love of God--a love which exhausts and replenishes all sense of delight."⁷⁷

The state of integrity, then, is a state of order and reciprocity with the source of Being--with the Infinite. This idealized state is one in which man's *purposes* are congruent with the *purpose* of the Infinite, and a state in which "the parts of his system" are congruent with one another--the body and soul would rejoice together as a consequence of congruent wills.

2. Psychic eschatology

Such is the early philosophical eschatology of Swedenborg, and it remains basic to his thinking throughout the rest of his life. Building on this foundation, he develops concepts of personal eschatology which focus increased attention on the question of personal freedom in his treatment of *Rational Psychology* (1742).

As in the *Principia*, so in *Rational Psychology*, there is a continued envisioning of a personal eschatology of meaning derived from a psychic ordering of the will (perpetual loves) congruent with the will (purpose) of God. In this congruence, man is seen as free in the deepest sense of living beyond intrapsychic conflict; indeed, beyond cosmic conflict. "His mind, being supremely rational, [would

⁷⁷TP, Vol. I, p. 48.

be] entirely subject to the soul, and the soul to his God."⁷⁸ To be entirely free is to love that which is best, to have one's will congruent with the will of God. "He, therefore, is the freest of all men who knows of evil, is able to practice evil, but is averse to evil."⁷⁹

3. Theological eschatology

a. Marriage of will and understanding.--Swedenborg is most extensive in his theological eschatology, postulating the Second Coming of the Lord as a spiritual event resulting in the reordering of the heavens and the hells with the resultant renewal of spiritual freedom for man, the freedom of will and understanding. I can but touch the surface of his thinking here.

Consistent with his previous thinking, emphasis continues to be placed on the "life's love" and the freedom to choose. There is now, however, even greater stress placed on the "marriage of the will and understanding" as the necessary condition for power. As with God, so with man in the image and likeness of God, it is the marriage of (intrapsychic congruence of) love and wisdom--of will and understanding--that is the essence of creative power.⁸⁰

b. A heaven from the human race.--In man, creative power may be used for good or ill, depending on the nature of his love. In God, creative power "has as its end a heaven from the human race."⁸¹

⁷⁸RP, #374.

⁷⁹*Ibid.*

⁸⁰Cf. Gollwitzer, *Sex, Eros, op. cit.*, for an effective treatment of Swedenborg's concept of human marriage as an expression of cosmic principle.

⁸¹DP, #s 27-45.

In his "Translator's Note" to Swedenborg's *Heaven and Hell*, J. C. Ager comments that the book deals not "simply with the phenomena of the spiritual world. . . . It sets forth the true relations and the disordered relations between man and man, or the heavenly life and the infernal life, as exhibited in human experience everywhere."⁸² This is an eschatology "in" personal history as well as "of" personal history. Immortality of all is assumed as the redemptive act of God's mercy. Swedenborg's concern was with the meaning possible in life and with the quality of life resulting from man's cooperation with God's purposing. It is an eschatology of order, as was his philosophical eschatology of 1734.

c. The Grand Man and the Omega point.--Swedenborg presents an eschatological perspective that has about it a most profound social dimension. Customarily this is referred to in Swedenborgianese as the doctrine of the Grand Man. It is a symbolic envisioning of the eschaton having much in common with Teilhard's envisioning of the Omega point. Both, as spiritual realities of the noosphere, are conceived as present and future at one and the same time. Both are problematic in their eventual actualization, being dependent, essentially, on man's will: Teilhard refers to man's continued "zest for life" in the continuing process of evolution as a conditioning of continued megasynthesis in the noosphere; Swedenborg refers to man's freedom to choose between the "loves of the soul and their opposite" as the inalienable freedom of man to choose heaven or hell.

⁸²HH, p. xii.

Both symbols embrace the "law of complexification" as they envision the fulfillment of individuality through the increased awareness of personal interdependence. And, both Omega point and the Grand Man are eschatological symbols that discover meaning "in" and "of" history from the purposing of love which permeates the whole process of becoming, of evolution.⁸³

d. An interpersonal eschaton.--It is important to note that for Swedenborg, heaven, like hell, is a living experience of living people. Life after death, as life here on earth, is experienced within the sphere of interpersonal relations. The eschatological perspective is that of eternal life, lived in societies of like-minded people, with significant and meaningful interpersonal relationships, and a valued and prized function to be fulfilled by every individual. Ultimate meaning in living is derived from one's contribution to the welfare of the whole by fulfilling one's unique genius in interpersonal relations. There is joy in giving because everyone is needed. Perfection of the whole is derived from the infinite variety of the parts. Such is the essence of Swedenborg's eschatological hope as envisioned in the symbol of the Grand Man.

e. An ecumenical eschatology.--Though Swedenborg wrote his theological works for the Christian community, he never lost sight of

⁸³ Teilhard, *Phenomenon*, op. cit., esp. pp. 226-234. Robert L. Faricy, *Teilhard de Chardin's Theology of the Christian in the World* (New York: Sheed & Ward, 1967), esp. pp. 60-70.

his profoundly ecumenical perspective. With reference to his eschatology, for example, he writes, "Anyone who thinks from any enlightened reason can see that no man is born for hell, for the Lord is love itself and His love is to will the salvation of all."⁸⁴ Heaven and hell are an eschatological *psychic* perspective of the will and it matters not what particular intellectual formulations one adheres to for heaven is within man in the form of his love.⁸⁵ Heaven and hell are not rewards and punishments handed out like so many spiritual Brownie points. They are daily realities in the psychic life of men and women and are the inevitable consequences of choice, of commitment.⁸⁶

f. Personal eschatology.--As in his earliest thought, so in the perspective of his senior years, Swedenborg's eschatology does not lend itself to either an easy pragmatism nor a harsh scrupulosity. As a psychic state of integration between the will and the understanding, heaven and hell are dynamics of the spirit. It is an eschatology that enhances the dignity of man by stressing the power that is his in his freedom to accept or to reject the cosmic order of creation. It is also an eschatology that enhances the dignity of man by affirming his responsibility in the necessity of accepting the consequences of his behavior--or, more correctly, affirming his responsibility in the necessity of accepting the quality of his intentions, his commitments

⁸⁴HH, #318.

⁸⁵Cf. *ibid.*, #s 319-328.

⁸⁶Cf. *ibid.*, #s 545-550.

to love. There is even an affirmation of a higher dignity, for man is prized and respected in an ultimate sense by the source of Being. He is given free choice, with reference to matters of quality, in the perspective of eternity. His is both the freedom, and the responsibility, in terms of intent. Perhaps Swedenborg's is more of an eschatological challenge than either an eschatological hope or a utopian speculation.

g. Swedenborg and his eschatobgical hope.--However one might finally evaluate his eschatological speculations, Swedenborg's perspective was that of the self-consciously religious man throughout his long years of search for meaning in life. For the most part, his style of writing is that of the objective scientist, reporting empirical data and drawing rational conclusions. He speaks much of will, freedom, and love, yet one can detect little affect, and even less of effervescence, in his writings. It seems as if Swedenborg, the man, was ever detached and aloof from the pictures he paints with his words. And, one wonders, is this eschatological landscape an idea to be grasped or an experience to be lived? Swedenborg, I think, lived it, and on a few occasions the thrill of his sense of wonder shows through the cracks in his scientific shell. In his earlier work considered here, the *Principia* of 1734, while speculating about the evolution inherent in the order of creation, Swedenborg got caught up in the grandeur of the perspective he beheld. With the eventual arrival of man on the scene of creation, he sees a co-creator with the Infinite, brought into being to the end that he might:

. . . render the world around him still more perfect, by accomplishing that which could be effected only through the medium of a living and rational agent endowed with a material body, a being able to enjoy the charms and varieties of nature, and become wise that he might venerate, love, and worship that infinitely wise God who is the Author and Builder of the universe; and whose better and more refined nature, though clothed with a material garment, might aspire even to heaven itself. Oh! man, how happy, thrice happy thy destiny, born to the joys of both earth and heaven!⁸⁷

It was a thrilling vision, an experience of ecstatic joy--an eschatological vision--which Swedenborg never abandoned. It was, as it were, a glimpse of what might become as well as what might have been. For Swedenborg, this stands as the epitome of his poetic expression. It was to be explicated, as we have seen, into a viable eschatology of interpersonal love.

D. Swedenborg's Psychic Structure of Man:

Three-Storied Man, Plus a Body

From the earliest of his writings studied here, Swedenborg's concept of the psychic structure of man may be characterized as "three-storied man, plus a body." This concept is most decidedly developmental over the years, but it retains its essential identifying characteristics, with modifications, throughout Swedenborg's life's work.

1. Earliest formulations

a. First-story man.--In the *Economy of the Animal Kingdom* (1740-41), Swedenborg makes his first serious approach to understanding the psychic structure of man. As in his philosophic ontology he postulates the first natural point as the nexus between the Infinite

⁸⁷TP, Vol. II, pp. 287-288.

(uncreated) and the finite (created), so in his psychology he searches for the unifying reality in man which performs the function of communication between the source of life and the manifestation of life in man. It is, for Swedenborg, an empirical and rational (synthetic mode) necessity that there be that "X" which is the most simple and pure, the essential life force in man, permeating the whole, and giving form and substance to the whole organism.⁸⁸

Swedenborg's formulations in the *Economy of the Animal Kingdom* are ambiguous, but developing. At times he refers to the "spirituous fluid [as] . . . the only living substantial fluid, and the all in every part."⁸⁹ This is not an ontological first cause, but a mediate one, and primary in a secondary sense. Thus, the spirituous fluid is "capable of forming its own body; and to have in it life and consequently soul."⁹⁰ In this capacity, the spirituous fluid is an intermediate between the spiritual (actives) and the physical (finites).⁹¹ "Materiality cannot be ascribed to the human spirituous fluid," neither is it characterized by anything of "inertness . . . resistance, or . . . weight."⁹² This description of psychic first principle is most reminiscent of Swedenborg's first natural point. Both are the means of communication between the infinite and the finite--a principle that is to remain central in the development of Swedenborg's concept of the psychic structure of man.

⁸⁸EAK, Vol. II, Part I, #608.

⁸⁹*Ibid.*, #594.

⁹⁰*Ibid.*, #633.

⁹¹*Cf. ibid.*, #635.

⁹²*Ibid.*, #638.

As Swedenborg pursues his exploration of the human psyche, his terminology experiences a process of metamorphosis until the words "soul" and "spirituous fluid" become interchangeable, and finally the phrase "spirituous fluid" is dropped altogether. (For which we might offer a small prayer of thanksgiving!)⁹³ In terms he is to adopt later, the soul comes to be seen as the recipient of life from the Infinite, but it is also the recipient of a primary, that is, abstract and generalized, a priori knowing. "It is the office of the soul to have intuition of ends; to be conscious of all things; principally to determine."⁹⁴ At this point, Swedenborg distinguishes (admittedly "going against the stream of general opinion")⁹⁵ between the soul and the mind and asserts that the former is above the "intellectual mind."

This soul functions, even when the "mind becomes insane [so that] the economic functions of the body proceed according to laws in the truest order."⁹⁶ These functionings of the soul are "remote from our perception," function autonomously from conscious will, but are effected and restricted in actualization by the totality of the organism.

Thus, the soul of an infant has the same intelligence as the soul of an adult; and the soul of an idiot as the soul of a sage; but the ways of communication, from which the mind arises, are not similarly opened, but are still⁹⁷ closed in the infant, and distorted and deranged in the idiot.

⁹³Cf. EAK, Vol. II, Part II, #s 219-296.

⁹⁴*Ibid.*, #276.

⁹⁵*Ibid.*, #277.

⁹⁶*Ibid.*

⁹⁷*Ibid.*, #294.

What began, then, as "spirituous fluid," is now referred to as "soul," and at times is called the "*anima*." Such is the "top story" of Swedenborg's three-storied psychic structure of man in the *Economy of the Animal Kingdom*.

b. Second-story man.--In the second, or middle, story of the psychic structure is the *mens*, or the rational mind. This is designated as "the next organ under the soul . . . ; whose office is to understand, to think, and to will."⁹⁸ This story of the psyche, unlike the soul, is empty at birth but is the constant recipient of data, a posteriori, "by mediation of the external senses," and a priori from "the light of the soul." With sense data, intuition, objects of memory, analysis, and reason; the mind performs the functions of understanding, thinking, and judging. In time, with the accumulation of data, the mind "asks *why they are*"--an a priori questioning of ends. With this questioning it then becomes the function of the mind to choose the ends to be served--"to will, which act is the conclusion of the judgment."⁹⁹

c. Third-story man.--The third distinction in the psychic structure of man Swedenborg designates as "the *animus*, whose office it is to conceive, to imagine, and desire."¹⁰⁰ The *animus* receives stimuli directly from the senses and thus it is said that it must "conceive" of objects reported to it by the senses and "imagine" their existence.

⁹⁸EAK, Vol. II, Part II, #278.

⁹⁹*Ibid.*

¹⁰⁰*Ibid.*, #279.

This is a kind of phenomenological perceptualism with reference to the means of communication between the "without" and the "within." For, in Swedenborg's schema, it is the psyche which does the feeling, the smelling, the seeing, the hearing, and the tasting; not the body.

Beyond being a recipient of bodily stimuli, the *animus*--the most external dimension of the psyche--also "desires" the "pleasant things" of the senses as well as being the seat of the emotions "to rejoice, to be cheerful, to be sad, to be indignant, to be angry, to fear, to envy, and the like. . . ." ¹⁰¹ The desiring of the *animus* is, in and of itself, wholly indiscriminate and a-rational and thus to be distinguished from the evaluating, choosing, and willing which are "affections of the mind alone." ¹⁰²

d. Summary.--In summary, Swedenborg postulates a soul (*anima*) with "the beginnings from which reason originates"; an intellectual mind (*mens*) which is the recipient of data from above and below itself; and an external mind (*animus*) "in which are found affections as the impulsive causes of the actions of the body." The body is properly understood as "a mechanical state," an "earthly loan" of the substances of nature. Nevertheless, the body is also understood as the ultimate--that is, the most concrete and specific, the most objective--expression of the soul on the corporeal plane. ¹⁰³

Such, then, is the psychic structure with which Swedenborg first formulated his psychology of man. It is a formulation that remains

¹⁰¹ *Ibid.*, #280.

¹⁰² *Ibid.*, #279.

¹⁰³ Cf. *ibid.*, #283.

virtually intact, though it is clarified, expanded, and modified extensively in his later work.

2. Psychological formulations

a. A sharpening of concepts.--In his *Rational Psychology* (1742), Swedenborg sharpens his concepts, modifies his terminology, but retains the essentials of his three-storied psychic structure.

The *animus* is a form, the essential determinations of which are all those affections which flow in from the body, and from the world through the doors of the senses.

The *spiritual mind* is a form, the essential determinations of which are all those loves which flow in from above, that is, from God, through His Holy Spirit by means of the Word, and from heaven and the heavenly society of souls.

The *rational mind* is a form, the essential determinations of which are all those loves which flow in from both the spiritual mind and from the animus. . . . To it belongs the consciousness of what good is and what evil, and so the choosing.¹⁰⁴

Properly speaking, man (personal self) is identified with the rational mind, the *mens*. Brutes have an *animus* "and are affected by the loves of their bodies and their world, in like manner as man."¹⁰⁵ It may also be postulated that brutes have a capacity analogous to the spiritual mind (*anima*) of man, for only man, of all the animals, is born without the necessary, a priori knowing (instincts) necessary for his survival and self-actualization. Thus, in his *Rational Psychology*, Swedenborg gives increased emphasis to the rational mind as the unique, psychic structure providing man with the attributes of freedom and rationality. It is the rational mind which is the seat of perception

¹⁰⁴RP, #s 340, 341, 342.

¹⁰⁵*Ibid.*, #344.

as to "what the external man (*animus* and bodily senses) is persuading to and what the internal (spiritual mind)."¹⁰⁶

b. The essential of freedom.--To his psychic structure is now added the essential of freedom. "It is not merely being, that is the truly human, but also being able of one's self."¹⁰⁷ This is a potential possible of actualization because of the rational mind's unique relationship to both the spiritual mind and to the *animus*. It is ever in the position of choosing and willing--essentially the choosing of which ends, loves (calls forward), it is to respond to. And, after all is said and done, "there still remains to the [rational] mind the liberty of dissolving its conclusion and forming a new one. . . ."¹⁰⁸ Thus, the freedom of which Swedenborg speaks is not a naive freedom of action, nor is it a "being subservient to the arbitraments and lusts of the *animus*"; rather, it is a freedom resulting from the rational mind's being bombarded "by loves, some of which are good and some destructive," and thus being able to choose the best. Again we see, freedom is according to order and it is axiological for Swedenborg. It is never a matter of license and irresponsible indulgence.¹⁰⁹

This, therefore, is liberty; that the rational mind be able to shake off the yoke and suffer itself to be ruled, not by destructive, but by truly good loves. It is to this end that liberty is given to us.¹¹⁰

¹⁰⁶RP, #350.

¹⁰⁷*Ibid.*, #352.

¹⁰⁸*Ibid.*, #360.

¹⁰⁹Cf., *ibid.*, #335.

¹¹⁰*Ibid.*, #355.

Reminiscent of Cobb's "best possible in this situation,"¹¹¹ Swedenborg declares that "genuine liberty, being that liberty which accompanies a more perfect understanding, consists in choosing the best."¹¹²

c. Psychic conflict.--Characteristic of Swedenborg, psychic conflict, like any other conflict, is the consequence of disorder. "There is no affection [love] which is not lawful"--in its proper order and relationship to other loves. The "cupidities of the body" and all the desires of the *animus* are in conflict only "because the animus and its specific underlying animi, that is, its affections, being devoid of reason, know no moderation and rush whithersoever cupidity carries them, and thus to the destruction of the body, and, above all the ruin of the soul. . . ."¹¹³ Order, intrapsychic congruence, will find the "loves of the *animus*" subservient to and an expression of the "loves of the soul."

This, then, is a psychic structure in which the will--defined as the loves chosen, or the ends served--is primary. The will is subject to training and strengthening by the understanding of truth and by the practice of "acting as if by oneself."

3. Theological formulations of psychic structure

a. A new nomenclature.--Moving into the theological works of Swedenborg, one discovers that he retains the basic concepts of his

¹¹¹ Cf. below, Chapter IV, section B, 4, a.

¹¹² RP, #366.

¹¹³ *Ibid.*, #368.

psychic structure of man. Again, there is a change in nomenclature with even more significant modifications in functions and relationships. "The human mind is divided into three regions, the lowest is called the natural, the middle the spiritual, and the highest the celestial."¹¹⁴

Now there is here a more subtle change than the introduction of a new nomenclature. In the theological works, it is infrequent that the word "soul" is used to designate one dimension of the three-storied psyche. Rather, in a usage somewhat parallel to our use of the word "psyche," Swedenborg now uses the word "soul" to refer to the whole psychic structure of man. "In a universal sense a soul is that from which another thing exists and lives."¹¹⁵

His audience is no longer the intellectual elite of his day, his audience now is the Christian community. Thus, he is to stress over and over that "man is not life, but a receptacle of life from God";¹¹⁶ he is to stress that man is a spirit who *uses* a body as a vehicle of communication, but man is not his body. "It is not the body that thinks, but the soul, which is spiritual. . . . The soul of man . . . is his spirit . . . and lives spiritually, which is to think and to will."¹¹⁷

The thesis is emphasized repeatedly in the theological works as the position is stressed that "man's spirit as well as his body is in a form, and that it is in a human form, and enjoys sensories and senses

¹¹⁴TCR, #603.

¹¹⁵AC, #2930.

¹¹⁶TCR, #470.

¹¹⁷HH, #432.

when separated from the body the same as when it was in it. . . ."118

In and of itself, the body is dead (a passive), receiving life from the spirit (an active).¹¹⁹ In this perception of man it is easy to distort the picture unless we keep in mind that Life may be predicated only of God. In the image and likeness of God, man is a co-creator, but "God alone acts; man permits himself to be acted upon, and co-operates to all appearances as if of himself, although interiorly from God."¹²⁰

b. A citizen of two worlds.--This brings us to the unique dimension in the theological formulation of Swedenborg's concept of the psychic structure of man. There is an increased emphasis on the dynamics of interpersonal relations in the shaping of the psyche of man. The essentially new dimension is Swedenborg's perception of man as a citizen of two worlds. Considering our present-day comfortableness with the psychoanalytic concepts of the conscious and the unconscious, including Jung's collective unconscious, Swedenborg's assertion in the 1770s that man is a citizen of two worlds is remarkable only because both worlds--spiritual and natural, conscious and unconscious--are populated with real, live people. "Every man is in communication, that is, in affiliation either with angels of heaven or with spirits of hell. . . ."121

In the theological formulation, it is man's dual citizenship which is the origin of his freedom. It is not simply the fact that man

¹¹⁸HH, #434.

¹¹⁹Cf. TCR, #607; HH, #437.

¹²⁰TCR, #587.

¹²¹*Ibid.*, #607.

is a spiritual-natural citizen which gives him freedom; it is the reality of being the recipient of impingement (influx) from both heaven and hell on both the spiritual (vertical) and natural (horizontal) dimensions of life. Again, heaven and hell are not time or place, they are psychic states, loves of the soul, in which men live, now and eternally. Angels and spirits-of-hell are in no way a separate order of creation. They are simply people who have, as we say from the natural perspective, died. "So long as man lives in the world, he is kept midway between heaven and hell, and is there in spiritual [relating to thought and will] equilibrium, which is freedom of choice."¹²²

Thus, to see man as a citizen of two worlds is to see man as a citizen--a center of being, or a recipient of being--susceptible to impingement (influx) from the "horizontal" and from the "vertical." There is heaven and hell in both.¹²³

In the midst of this dynamic life of interpersonal relations, some conscious but mostly unconscious, man is held in a state of equilibrium enabling free choice. Consistent with Swedenborg's teleology, there is an order to influx. Into the celestial degree of man--the most deeply unconscious--there is an influx of the most universal and abstract immediately from God.

In a more mediate way, influx proceeds to man bringing "good and truth from the Lord through heaven, thus through the angels who are with man; evil and falsity from hell, and so through the evil

¹²²TCR, #475.

¹²³Cf. AC, #s 5614, 5854, 6205, 6162-6163, 6209; HH, #583; SD, #1622; CL, #326; DP, #135.

spirits that are with man. . . ."124 To complete the series, influx proceeds from the psyche of man into his body, bringing it life, for good or ill, and thus completing the series of cause and effect.

From all of this, there would appear to be in Swedenborg's psychology a paradox of freedom and determinism. On the one hand, there is the repetitious insistence on freedom and rationality as *essential* to humanness and to human growth and development. On the other hand, there is the teleology of influx asserting that for *every* effect (including will and thought) there is an a priori cause.

It is a paradox, but not a contradiction of logic in Swedenborg's concept of the psychic structure of man. For, it is his thesis that man is given life and with it the responsibility of "acting as if of himself"; that is, the responsibility of acting and feeling as if he were autonomously alive. Influx is essentially unconscious, mixed in the loves of both heaven and hell, and persuasive. But, influx is never compelling. Thus, man as the recipient of love, with self-consciousness and rationality, is free to choose. Specifically, man is free to choose the influences he will be receptive and responsible to. But, he is *not* free to choose not to be receptive and responsive. There is freedom within the limits of a cosmic determinism.

Man, thinking he chooses, may be the result of other forces. In Swedenborg's terms, the good man comes to see this and acknowledges his dependency. The evil one takes pride in what is more than his, and thereby puts himself out of harmony with the hierarchy of creation.¹²⁵

¹²⁴AC, #5846.

¹²⁵Wilson Van Dusen, *The Presence of Spirits in Madness* (New York: Swedenborg Foundation, 1968), p. 30.

c. The psychodynamics of "remains."--In Swedenborg's perspective, man is never abandoned by God. Further, God ever works, via the laws of Divine Providence, for the regeneration of man and his eventual acceptance of the life of heaven. Toward this end, "from the earliest infancy up to the first period of childhood, man is introduced by the Lord into heaven and indeed among celestial angels. . . ." ¹²⁶ Consistent with today's psychodynamic concepts of the permanent, though unconscious, effects of our earliest experiences, Swedenborg asserts that the Lord thus provides each individual with "something of innocence, charity, and mercy" in the very earliest days and years of life. ¹²⁷ These are not learned states, but are "received as a gift from the Lord," producing an indelible imprint on the inmost of the psyche. These "remains" of states of good "are preserved in man by the Lord, and entirely unconsciously to him are stored up in his internal man and . . . not the least of them is lost. . . ." ¹²⁸ Beyond these "states of innocence from childhood," this reservoir of good is further filled through experiences "of love towards parents, brothers, teachers, and friends; of charity towards the neighbor; and of compassion also toward the poor and needy; in a word, [through the experiencing of] all states of good and truth." ¹²⁹

Considering the date of his writing, there is here an amazing foundation for our present-day concepts of the psychodynamics of growth

¹²⁶ AC, #5342.

¹²⁷ *Ibid.*, #1050.

¹²⁸ *Ibid.*, #561.

¹²⁹ *Ibid.*

and development. Swedenborg's main perspective was directed toward the psychic dynamics of adulthood. Still, he speaks of changing states from the innocence of infancy, to the acquisition of knowledge in childhood, to the conflict of wills in youth and adulthood, and the ideal of innocence-of-wisdom in maturity. Thus, there is an essential psychodynamics in his psychology, though he expands very little on the years before adulthood. This concept of "remains" is crucial to his concept of growth and development, however, for it is these "remains" which the Lord uses in a man's adult struggles with repentance, reformation, and regeneration. It is, as it were, a reservoir of good which may be tapped for stimulus in the emotionally reminiscent situations of adulthood. With this means, man is unconsciously lead by the Lord, but is never coerced. With this means, the Lord provides a resource for the growth and development of the will and understanding, the essential humanness in man.

The divine purpose within all psychic struggle, in Swedenborg's concept, is that man, from being natural, might become spiritual. That is, that from loving self and the world's power first, man might be reformed to love the Lord and the neighbor first. It is to provide the capacity of rebirth that man has been created with a three-storied psychic structure, plus a body.

E. Epistemology I: Philosophical and Psychological

1. Introduction

In seeking to discern Swedenborg's epistemology, we are again

confronted with the realization that the science of epistemology, as a separate discipline, did not exist in his time. He lived at a time when it was possible for a man of his genius to grasp virtually all there was to be known on a given subject. In his search for the soul, this he seems to have done in his anatomical studies. Then, with his gifts for reasoning and synthesis, for viewing his subject matter as a whole, he moved on to repeated anatomical, philosophical, and psychological insights that brought down both the praise and the ridicule of his contemporaries. He has remained the object of both scoffing and admiration over the ensuing centuries.¹³⁰ John Eastman, writing in *The Christian Century*, states:

In Alson J. Smith's words, Swedenborg "was no fool, and nobody ever alleged that he was." Was he then the victim of a particularly exotic if remarkably stable paranoia? Or was he indeed a "prophet without honor"? Emanuel Swedenborg remains an enigma to the world.¹³¹

When we look at Swedenborg, his insatiable thirst for knowledge, and his voluminous productivity, we wonder what motivated the man. Was he driven by a compulsive neurosis; was his a classic example of sublimated sexual drives resulting from an unresolved oedipal complex due to the early death of his mother; was his a vanity seeking to fulfill a love of glory; or was he ever responsive to the "call forward" toward

¹³⁰ Cf., Sigstedt, *Swedenborg Epic*, *op. cit.*, pp. 149-181; Kirven, *Swedenborg and the Revolt*, *op. cit.*, pp. 32-183; Toksvig, *Swedenborg*, *op. cit.*, pp. 159-167; Calatrello, *Basic Philosophy*, *op. cit.*, pp. 42-74.

¹³¹ John Eastman, "Swedenborg: Scientific Saint," *The Christian Century*, LXXXVI:5 (January 29, 1969). See reprint in Appendix.

the realization of a grand vision? He has much to say about his own motivation and from it we may glean some clues to his epistemology.

2. Epistemological methodology

a. Earliest formulations.--In the *Principia* of 1734, Swedenborg states that it is his purpose to move "from known principles of mechanism, under the guidance of geometry and by the analytical faculty of reasoning [through] effects visible and posterior [to] the very cause which is latent in all."¹³² Here is evident his commitment to the mode of analytic reasoning from empirical data to underlying principles, even to ultimate first cause.

Swedenborg also made extensive use of the scholastic mode of synthetic reasoning from principles a priori which "begins its thread of reasonings from causes and principles, and evolves and unwinds it until it reaches the effects of the causes."¹³³ He recognized an innate faculty which provided man with "an intuitive acknowledgment that a thing is true." In his multitudinous efforts to reach the minds of men, Swedenborg was aware that there are "men [who] stubbornly refuse to stir a step beyond visible phenomena for the sake of truth; and others [who] prefer to drown their ideas in the occult at the very outset."¹³⁴

By 1740-41, after extensive publications on human anatomy, especially the brain and the circulatory systems, it is clear that the

¹³²TP, Vol. I, p. xcvi.

¹³³Sigstedt, *Swedenborg Epic, op. cit.*, p. 167.

¹³⁴TP, Vol. II, pp. 209, 210.

passion of his motivation (be he "driven" or "called forward") was "knowledge of the soul."¹³⁵ He confesses that "I could not but think with mankind in general, that all our knowledge of [the soul] was to be attempted either by a bare reasoning philosophy, or more immediately by the anatomy of the human body." The object of his search eluded him, "though it never absolutely disappeared from view."

Swedenborg became impatient with those of the learned world of his day who had abandoned the synthetic mode of reasoning a priori as an avenue to truth. In an effort to reach those who "stubbornly refused to stir a step beyond visible phenomena for the sake of truth," he had pursued the analytic mode of reasoning a posteriori. But, in his search for the soul, he had reached a dead-end and, consistent with his insistence that both a priori and a posteriori reasoning are necessary in the pursuit of understanding the truth--for a theory must be tested by observation and confirmation in the living--Swedenborg now returned to the use of the a priori in his *Rational Psychology*.

b. In *Rational Psychology*.--In the "Preface" to this work, Swedenborg acknowledges that he must at last "treat of the soul from principles or synthetically." Making reference to his exhaustive anatomical studies previously published, and noting work yet to be completed, Swedenborg declares:

I have pursued this anatomy solely for the purpose of searching out the soul. If I should thereby have supplied anything of use to the anatomical and medical world, it would give me pleasure, but the pleasure would be greater if I should have thrown light on the search for the soul.¹³⁶

¹³⁵EAK, Vol. II, #201.

¹³⁶RP, pp. 1-2.

For over a decade, Swedenborg had worked exhaustively on the anatomy of the human body. He knew as much or more about its mechanisms as anyone of his day. Indeed, he was far advanced in his understanding of the functions served by various parts of the brain and the ductless glands. He stood virtually alone in his realization that the blood was nourished and purified by contact with the air in the lungs, and this fifty years before the discovery of oxygen.¹³⁷ Still, he had not reached his goal of the soul via the avenue of experience, geometry, and the rational faculty. There had to be another way, another means to knowledge.

3. Blocks to learning

In his earliest philosophical formulations, Swedenborg was aware that not all have the "faculty of reasoning" in the same degree, and that some seem scarcely to have it at all. For some, this is attributed to the consequence of "some defect of nature" of a congenital nature; for others it is a matter of heredity; again, it may be a matter of injury; but for many it's a matter of "being deprived of a proper education . . . and experience [and thus they are] unable to acquire any talent for reasoning."¹³⁸

In his psychological approach to understanding the conditions affecting learning, Swedenborg detects five "causes which change state

¹³⁷Cf. John Harold Talbott, "Natural Scientist, Neurophysiologist, Theologian," *Journal of American Medical Association*, CCVI:4 (October 21, 1968). See reprint in Appendix.

¹³⁸TP, Vol. I, pp. 32-33.

of mind." First, there are "*connate causes* [which] flow from the soul."¹³⁹ The import, epistemologically, of this "cause" would seem to be the thesis that the "soul" is a *given potentiality*, with obvious limitless varieties, but with inherent tendencies (personality traits?) and limitations. Consistent with his ontology, the soul is seen as first cause within the total human organism and as such is present in all effects. The overarching import of the soul stems from the premise that "the soul constructs for herself an organism after her own image."¹⁴⁰ Each is perfect in the uniqueness of its own potential, yet each is different in potential. From this variety comes perfection in creation, and the sacredness of individuality in persons.

Though the soul is first cause in the human organism, there is a given within which she must do her work. As the Divine is limited by the Laws of Order, so is the soul in her realm. There are, secondly, the limitations of "*causes connate by reason of formations in the maternal womb*."¹⁴¹ These we might call prenatal conditioning. Swedenborg notes such factors as "the genius of the mother," "accidental and natural mutations" which might give a special facility for knowing; there might be mishaps during gestation, and then there is the influence of the mother or nurse and possible carelessness or malice. (Sullivan's manevolence and uncanny feelings of empathy.) "All these circumstances can contribute to the inability of the rational mind to be duly perfected."¹⁴² Such "external blemishes," as Swedenborg calls

¹³⁹RP, #422.

¹⁴⁰*Ibid.*, #423.

¹⁴¹*Ibid.*, #424.

¹⁴²*Ibid.*

them, do not affect the soul, per se, though they inhibit and limit her means of communication and actualization.

Moving on, Swedenborg enumerates a third factor affecting the development of the state of mind; namely, "*acquired causes*, the principle one is that the mind is not cultivated [and thus] is not aroused by the love of perfecting itself."¹⁴³ The resources for cultivating the mind are referred to here as "the sciences," but we need to guard against being too limited and being too "twentieth century" in our understanding of him here. In the cultivation of the mind,

. . . the intellect is the principle cause, and the memory and therefrom the imagination the instrumental cause. Thus the greatest endowments and loftiest genius often lie buried in men of the utmost obscurity.¹⁴⁴

If we recall Swedenborg's emphasis on "experience" as a primary means of wisdom, we sense better the inclusive sweep of his "*acquired causes*."

There are causes of arrested development "*pertaining to the animus*."¹⁴⁵ Remembering that this is the most external level of the psychic structure of man, and that the motivation of loves (the pursuit of ends) is central in Swedenborg's psychodynamics, it makes increased sense when he says that the psyche can "naturally or by reason of habits . . . desire things not desirable." Again, this is a question of order, a matter of priorities. It is not that joy, pleasures, bodily sensuousness are evil or destructive in and of themselves. However, when they become primary, when their gratification becomes an

¹⁴³RP, #425.

¹⁴⁴*Ibid.*, #425.

¹⁴⁵*Ibid.*, #426.

end in itself, then the rational mind starves for the want of knowledge, imagination, and ideas.

There are, finally, "*corporeal causes*." Here we find again the thesis of reciprocity in the fulfillment of life and love. Thus, life flowing from the soul seeks a base of expression, of actualization, finally in the body. And, for the completion of the cycle of living, the soul looks for reciprocation from the body. Swedenborg has some dated and antiquated specifics, but he is most modern in his anticipation of the psychosomatic principle in understanding man in the gestalt of existential psychology and epistemology. If we are to attend to the "mind's ability to act," we will not fall into the cul de sac of either/or, but will "exercise the greatest care [to see] that *there is a sound mind in a sound body*."¹⁴⁶

4. Facilitators of learning

Recalling the "three-storied psychic structure of man," we may note that the "affections of the *animus*" just referred to will impinge on the *mens* for good or ill. To complete the epistemological picture, we need note also, as of equal importance, Swedenborg's treatment of the "Loves of the Soul, or Spiritual Loves."

The spiritual loves, or affections, are seen as universal. "Indeed, in themselves, each and every one of them potentially embraces in general all the affections which can ever exist specifically and in part."¹⁴⁷ The use of the word "spiritual" in this context has the

¹⁴⁶RP, #428.

¹⁴⁷*Ibid.*, #431.

import of signifying "universal," and may be either "most perfectly good or evil." Further, Swedenborg recognizes that "the human rational mind is never pure," but is ever a mixture of "loves purely spiritual," that is, of loves good and evil.¹⁴⁸ For every purely spiritual love of good, there is the equal and opposite purely spiritual love of evil.

The relevance of this in our specific context here is the thesis that epistemological resources for the *mens* (rational mind) impinge both from the "external" *animus* and from the "internal" *anima*. Epistemologically the *mens* is an ordering, evaluating, and choosing faculty, constantly confronted with conflicting inputs. With this in mind, we may note the more important "loves of the soul" delineated and expounded by Swedenborg.

a. "Loves of the soul."--The most universal, "the first and supreme love [is] the love of a Being above oneself," and its contrary, "pure hatred of the Divinity or Being above oneself."¹⁴⁹ The second universal is "the love of a comrade as oneself," and its contrary.¹⁵⁰ The Christian will, of course, recognize these as "The Two Great Commandments" of the faith.

For Swedenborg, everything else he writes about the loves of the soul subsequent to these two universal loves is, in a sense, expository and explanatory.¹⁵¹ He expounds on "loving society as being many selves," "the love of being close to the one loved," "the

¹⁴⁸ Cf. RP, #431.

¹⁴⁹ *Ibid.*, #432.

¹⁵⁰ *Ibid.*, #434.

¹⁵¹ *Ibid.*, #s 438-456.

love of surpassing in felicity, power, and wisdom"--not a Divine Love but nevertheless a spiritual (universal) love which can be an orderly consequence of one's love of God and the neighbor. Interestingly, he speaks of "the love of one's body" as a means of fulfilling one's love of God and neighbor, "the love of immortality"--not to be confused with "the love of being to eternity [which is a love of] living well and happily," and, finally, "spiritual zeal." This latter needs a special note.

b. "Spiritual zeal."--In Swedenborg's perspective, though "there is spiritual zeal within every love," this zeal is activated and "aroused *solely by opposition*."¹⁵² Swedenborg does not accept the concept of a "personal devil." He does, however, accept the concept of the diabolical (daimonic), the dis-orderly, the evil of life as phenomenologically real. Further, it is in the "confronting of opposites" that he finds the release of potential (kinetic) energy and the awakening of spiritual zeal. The zeal thus awakened--thus aroused to both defend and to actualize itself--is the zeal of a love universal, good or evil. Thus understood, it is an intrapsychic conflict. Realistically, in the *mens* of each of us, these loves are mixed, thus we may present ourselves with conflict and confrontation--what Swedenborg is later to call spiritual temptation, an analogue to Jesus' forty days and forty nights in the wilderness. "Man is indeed good naturally, but by use and habit he is evil, so the mind [*mens*] is not like his soul [*anima*] and still less is his body. Therefore, judgment concern-

¹⁵²RP, #453, emphasis supplied.

ing the soul and its loves belongs to God alone."¹⁵³

5. Summary

Somewhere it was once said that Swedenborg was a modern man in subject matter and a medieval man in style. In seeking to grasp the epistemology of his thought, this seems especially apt. Perhaps Calatrello is reflecting this bridging-stance of Swedenborg's when he writes, "It is difficult to distinguish between what Swedenborg treats of as the origin of knowledge and his comments upon the method of knowing."¹⁵⁴ Further, he notes that "Swedenborg saw no reason to differentiate between the two."

The psychic equipment envisioned by Swedenborg in *Rational Psychology* eventually developed into a rather clear picture: the *anima* (soul), the *mens* (rational mind), and the *animus*, plus a body. Human experience is essential to the acquisition of knowledge for "it is only by means of the experience conveyed by [the senses] to the mind [*mens*] that we are able to acquire knowledge and wisdom."¹⁵⁵ This is to say, sense perception provides us with the raw materials, the empirical data, out of which wisdom is fashioned "under the guidance of geometry [comparison, quantitative and qualitative evaluation, systematizing, and ordering], and by the analytical faculty of reasoning." Thus, Swedenborg places emphasis on the a posteriori, analytical means of knowing.

¹⁵³RP, #459.

¹⁵⁴Calatrello, *Basic Philosophy*, op. cit., p. 116.

¹⁵⁵TP, Vol. I, p. 11.

Of equal importance is the a priori mode of reasoning synthetically from first principles. This is both a rational function of the *mens* and a "supra-rational" function of the *anima*. Swedenborg, agreeing with Locke, says that "there are no innate ideas in the mind [*mens*], not even ideas of moral laws." These ideas are acquired a posteriori. Yet, again agreeing with Locke, "it must be acknowledged that something flows in from above, by which the mind is rendered capable of reflecting upon ideas acquired a posteriori."¹⁵⁶

I have also noted in Swedenborg a psychodynamic of becoming. Granted this is more a matter of alluding to the importance of early childhood growth and development than it is a detailed exposition. Yet, considering the dates of Swedenborg's life, we may appreciate this early recognition of both the "causes which change state of mind," and the "loves of the soul" which he conceived of as having causal efficacy from the moment of conception on. In his theological period, Swedenborg was to write:

Man is not man unless he is also endowed with understanding (for the will alone does not constitute man, but understanding with the will); and as understanding cannot be acquired except by means of knowledges and cognitions, therefore from the period of childhood by degrees he is filled with these.¹⁵⁷

In following the developmental aspect of Swedenborg's thought from 1734, there is a demonstration of his thesis that both the synthetic mode of reasoning (the analogy of faith) and the analytic mode of reasoning (the analogy of being) are needful in the search for

¹⁵⁶EAK, Vol. II, Part II, #294.

¹⁵⁷AC, #1555.

truth and understanding. Throughout, however, there is a repeated returning to, and increasing emphasis upon, "another means of knowing." Before this can be traced further, I need to digress briefly in recognition of the psychic experience of Swedenborg himself.

F. Swedenborg's Psychic Experience:

"Empirical Revelation"

1. Introduction

It has been Swedenborg's spiritual experience which has caused him to be *persona non grata* for a majority of students in any serious study of the history and development of ideas.¹⁵⁸ However, Ernst Benz, director of the Ecumenical Institute and Professor of Church History at the University of Marburg, has argued impressively that Swedenborg's spiritual experiences are a logical extension of the "self-expression of transcendental reality." Calling for a reappraisal of man's experience, Benz notes:

If one but grants not only a sub-conscious but a supra consciousness [then the interpretation of the dreams, hallucinations, and visions of man] demand of psychologists that they first abandon their hasty identification of visionary phenomena with parallel--apparently parallel--psychopathological phenomena as a self-evidencing interpretative principle, and then carefully research the question of possible differentiation between the pure pathologic and non-pathologic. It is also demanded of theologians that they outline afresh the categories of a pertinent theology of visions in their over-all framework of prophecy and revelation, and that they free themselves from the intervening, almost pathological timidity evoked by criticism of a misunderstood Schleiermacher and the followers of a one-sided interpretation of

¹⁵⁸ Cf. Kirven, *Swedenborg and the Revolt*, *op. cit.*, pp. 57-96, 158-184; Calatrello, *Basic Philosophy*, *op. cit.*, p. 111.

Kierkegaard; rejecting the significance of religious experience, especially in its meaning for the salvation and redemption of mankind.¹⁵⁹

My interest in this digression is twofold. First, to acknowledge the import of Swedenborg's psychic experience with reference to our inquiry into his epistemology. Second, to note the consistency in the development and content of his ideas in the transition from the scientific-philosophic period of his work to the theological period. My observation is that Swedenborg's theological formulations are a logical progression and extension of his philosophy and psychology, a prime example of the basic premise that perspective conditions perception.

2. Swedenborg's perception of his experience

a. Conceptual framework of perspective.--Having exhausted the resources of "experience, geometry, and the rational faculty" in his search for the soul, Swedenborg returned to the synthetic mode of reasoning from first principles. Indeed, he would look to another means of knowing in his search for "the beyond that is within."

In his philosophic ontology, Swedenborg followed the nature of matter to its genesis, and found it to be motion. His studies of physiology, in search of the soul, had lead him to the realization that bodily sensations were the "reporters" of stimuli but the sensing is a function of the psyche. Further, he conceived of the soul as the "mediate source of being," seeking actualization by providing

¹⁵⁹ Ernst Benz, *Dreams, Hallucinations, Visions* (New York: Swedenborg Foundation, 1968), pp. 45-46.

for itself the vehicle of the body, to which it provided life. Thus, the body was dependent upon the soul for its existence, and not vice versa. There is, then, both the philosophical and psychological conceptual framework for understanding that the psyche could live without the physical body. Further, the *mens* is understood as being subject to impingement from both the *anima* and the *animus* as well as being susceptible to psychic impingement from others. In this conceptual framework, it may be seen that Swedenborg's psychic experiences, though traumatic for him and leading to intensive self-scrutiny, still did not contradict reason in his philosophical and psychological schema.

b. "Empirical revelation."--To be noted here is Swedenborg's ultimate response to his experience and his use of it in his later theological formulations. Calatrello's summary of the situation is well taken:

Nowhere does Swedenborg discuss such experiences or revelations as an idea, a concept, or a way of knowing. He gave the knowledge derived from his spiritual experiences no special name, nor did he distinguish it in any way from the common concept of experiential knowing.¹⁶⁰

Kirven had previously demonstrated the same observation and at greater length. Observing that "Swedenborg was aware that his claim to immediate revelation by means of sensible experience in the spiritual world would be hard to accept," Kirven then enumerates several "kinds of supporting evidence and explanation" offered by Swedenborg. One of these is relevant to our considerations. Kirven calls it "the evidence

¹⁶⁰Calatrello, *Basic Philosophy*, op. cit., p. 110.

of empirical certainty" and cites the following quotation as an example.

I am well aware that many persons will insist that it is impossible for anyone to converse with spirits and angels during his life in the body; many, that such intercourse must be mere fancy; some, that I have invented such relations in order to gain credit; whilst others will make other objections; for all these, however, I care not, since I have heard, I have seen, I have felt.¹⁶¹

Swedenborg made no special claim of uniqueness in this regard, viewing his experience as a universal potential consistent with--in proper order with--the psychic structure of man. As has been noted, Swedenborg conceived of the pain and suffering and ignorance in the world due primarily to a state of disorder in man's love, in his commitment to ends. This same state of disorder restricted, if not completely severed, the avenue of impingement from the *anima* into the *mens*. It was this restriction and distortion of influx that had necessitated the means of experience, geometry, and the rational faculty in the pursuit of psychic growth and development.

Of particular epistemological import is Swedenborg's assertion, "I have heard, I have seen, I have felt." In his conception of the psychic structure of man, the experience is conceivable. But, to have had such an experience and then treat it as any other set of empirical data--that is the surprise in Swedenborg. Though he gave this experience and its resultant data no particular name, Kirven did. As a convenient referent, he coined the term "empirical revelation." In using the term as descriptive of Swedenborg's experience, Kirven

¹⁶¹AC, #68, quoted by Kirven, *Swedenborg and the Revolt*, op. cit., p. 18.

stresses his own intent by making the point that

Swedenborg claimed to have received revelation, not through visions and voices for which he was a mere amanuensis, but in and through psychic experience--experiences which he recorded, but also interpreted, and whose data he regarded as methodologically compatible with all empirical data, and of equal truth value with the data of sense perceptions.¹⁶²

3. A personal perspective

a. Psychic screening.--In his *Rational Psychology*, in a chapter entitled "Free Decision," Swedenborg has a profound discussion of what I might call "the psychic screening of experiential data," a concept most reminiscent of Sullivan's "selective inattention." The point Swedenborg is making is that in the very process of perception, the mind receives data--both "sensories and intellectories"--and turns these over within the possibilities of an "infinitude of mutations." In this there is freedom-within-determinism, for we "can turn our thoughts to whatever quarter we wish," but we will do so in accordance with our love, our purpose or end. In matters of perception, "the mind [*mens*] . . . admits everything that conspires with [its state or love], and repels all that endeavors to destroy it." This, of course, is not an absolute, but this very process of screening empirical data, of selective inattention, "so augments and kindles itself that it can hardly turn from that state to another."¹⁶³

Swedenborg was well aware of man's affinity for psychic conditioning. He was well aware of the power of dogmatism--the conservation

¹⁶²Kirven, *Swedenborg and the Revolt*, op. cit., p. 21.

¹⁶³RP, #s 357, 358.

of the status quo--be it philosophical, sociological, theological, psychological, scientific, or whatever. He has posed the "confrontation of opposites" as a prerequisite for the release of "spiritual zeal" of whatever quality. When the experience came to him, he had fought in response to his own psychic experience. One dimension of the polarity within the conflict-of-opposites of his own loves was a "call forward" to a lonely mission as a "servant of the Lord." At the other pole was his well-disciplined love of science. For him, it was a shattering conflict of loves, a spiritual temptation.¹⁶⁴ Through it all he survived to say, "I saw, I heard, I felt." The question now is, what can we do with it? Is influx, or empirical revelation, a viable resource of knowing?

b. The question of perspective.--The answer, in part at least, depends upon one's own conceptualization of the psychic structure of man. Volumes have been written on who said what in response to Swedenborg, but it's never quite clear in the memory who was pro and who was con. It really hasn't solved the problem anyway, for we are still confronted with the claim of empirical revelation by this "Aristotle of the north." What response one gives to this claim will depend in great measure on the psychic ontology within one's perception of what is and of what's possible.

As for myself, in living through some twenty-five years of "being a Swedenborgian," I have never felt it necessary to abandon my

¹⁶⁴Cf. Sigstedt, *Swedenborg Epic*, op. cit., pp. 182-193; Toksvig, *Scientist and Mystic*, op. cit., pp. 122-167.

own "experience, geometry, and rational faculty" when confronted with Swedenborg. Indeed, if one is to remain consistent with the implicit and explicit conceptual framework of Swedenborg, one must accept Swedenborg's own interpretation of his experience as hearsay--a claim for truth that must be subjected to the scrutiny of one's own experience and perceptions--a presentation of data to be evaluated before the jurisprudence of one's own best efforts toward consistency, coherence, and rationality. I do not question the validity of Swedenborg's psychic experience with empirical revelation. I do not, however, accept as *authoritative* his interpretation of his experience nor his conclusions drawn from the data of his experience. I accept Swedenborg's own treatment of "psychic screening of empirical data" as one criterion calling for "rational distancing" of his interpretations. In addition, he repeatedly stresses that the perception of truth is limited by the vehicle of reception. In this capacity, Swedenborg is a giant, but he is still a human instrument.¹⁶⁵

In 1846, Professor George Bush wrote a paragraph in his "Introduction" to the *Memorabilia of Swedenborg* which well states the essence of what I have here called "rational distancing" in response to Swedenborg's empirical revelation. Swedenborg says in effect, writes Bush,

Do not believe me simply because I have seen heavens and hell, have discoursed with angels and have been admitted to the precincts of the Divine presence. Believe me because I tell you what your consciousness and intuitions will tell you, if you listen

¹⁶⁵ Cf. Kirven, *Swedenborg and the Revolt*, *op. cit.*, pp. 265 ff.

calmly to their voice. Enter into the sanctuary of your own soul; you will there recognize the principles which from their very nature must result in just such eternal actualities as I disclose to you. I have been permitted to behold the realizations simply in order that light might be reflected more powerfully back upon the elemental principles out of which they spring. The objective has been to me the handmaid to the subjective. If you do not see the truth of my developments authenticated by the oracles of your own mind, reject them. I have no miracles to offer as proof, and, if I had, they would be unavailing in the lack of internal evidence.¹⁶⁶

c. An epistemological resource.--Swedenborg was an empirical phenomenologist. Epistemologically he simply asserts, consistent with his ontology and psychology, that data are available from both the horizontal and the vertical dimensions. Man is a citizen of two worlds. The meaning of reality, indeed, the meaning of life, will depend upon the perspective from which one evaluates and interprets his experience. For, the data with which we all organize our lives is all empirical. The epistemological possibilities Swedenborg attests to are a resource potential for all. Its end, however, is not "adjustment to environment" as we now commonly use that phrase. Rather, its end is the growth and development of the person in the perspective of eternity--a process Swedenborg called repentance, reformation, and regeneration, his theological epistemology.

G. Epistemology II: Theological

1. Introduction

Turning to the epistemology of Swedenborg's theological writing, it becomes increasingly difficult to keep separate his means of growth and development and his eschatology of persons.

¹⁶⁶Quoted by Dr. Howard D. Spoerl in "The Deeper Psychology," a mimeographed paper.

Man is still seen in a state of psychic disorder. With increased emphasis on the thesis that "all men are created for heaven," Swedenborg truly becomes preoccupied with the subject of that disorder (hell within the life of man) and with its opposite, order (heaven within the life of man), and with the means of change. The concept of "use" has now come to occupy more and more importance in the dynamics of his schema of human growth and development. Epistemology and axiology have become interwoven in an eschatological concept of internalized heaven and hell differentiated on the spiritual basis of will--on the basis of the intent or "use" served in the life. With this integration of themes, one must look for epistemological implications in the framework of repentance, reformation, and regeneration.¹⁶⁷

2. Conceptual modifications

a. A priori knowing.--Swedenborg retains his psychic structure of three-storied man, plus a body. But, in the theological writings, there is a major conceptual modification. Throughout the epistemology found in the philosophical and psychological works, I have noted the growing emphasis on the a priori knowing of the *anima*. This has been a bit difficult to present without misrepresentation for Swedenborg has never maintained that the *anima* embodied a priori *ideas*.¹⁶⁸

¹⁶⁷Cf., AC, #9336.

¹⁶⁸Warren points out that "by the terms *scire* and *noscere* (or *nosse* and *cognoscere*, [Swedenborg] throughout his writings expresses an important distinction in the process of the acquisition of truth. . . ." *Scire* (to know) and *scientia* (knowledge) are used to indicate facts and truths acquired via the senses and retained in the memory. *Noscere* and *cognoscere* (to become acquainted with) refer to the insights and perceptions resulting from the processes of reasoning, including the a priori intuition to truth. Cf. Samuel M. Warren, A

Rather, his observation has been that, from the *anima's* a priori knowing in terms of the more abstract, generalization of principles (first cause in a series), the *mens* would inevitably recognize and affirmatively embrace specific truth when presented by the senses via the *animus*. It would be erroneous to suggest that Swedenborg abandoned this framework in the period of this theological writing, but he significantly changes emphasis to a concept of "influx into the innermost of man" immediately from the Lord and mediately from both angels of heaven and spirits of hell. Thus, the psychodynamics of transcendent resources (of the supra-consciousness) in the process of growth and development is retained.¹⁶⁹ But, from being a relatively static concept of a priori principles, it has become a vividly dynamic concept of interpersonal influence. In a profound manner, the prime emphasis of Swedenborg's psychology has shifted from a sometimes barren rationalism of faculty psychology to an affinity with the more dynamic, interpersonal psychology of Harry Stack Sullivan. There is, however, the vital added dimension of heaven and hell as viable interpersonal influences in Swedenborg's psychology. Further, his psychology, and resultant epistemology, now becomes most explicitly a psychology of the will concerned with the repentance, reformation (literally, the re-formation of the psychic structure), and regeneration of man.

b. An epistemology of will.--In his theological epistemology, Swedenborg retains essential continuity with his previous work. For

Compendium of the Theological Writings of Emanuel Swedenborg (London: Swedenborg Society, 1888), footnote, pp. 284-285.

¹⁶⁹ See, for example, AC; #1555.

example, he retains his concept, first suggested in the *Principia* of 1734, that "the problem" of man has its origin in psychic disorder. Now, however, it is seen as a matter of the total inversion--an inherited evil, to be distinguished from an "actual" sin--of the will and the understanding. Rather than man's life being directed by a love of the Lord and the neighbor, man is essentially led by the "will of the natural" (*animus*) which is a love of power and control over the neighbor and the world via asserting the axiological primacy of self. The evil of this psychic disorder is not a matter of *appropriate* love of self (self-esteem). Rather, the evil is understood as the consequence of love of self as of superior value to the "other." In this psychic inversion, the rational of the understanding is developed and used in the actualization of a daimonic love. Epistemologically, it is still the "loves of the soul" which determine the quality of man's growth and development.

Further, the "means of reformation"--the resources directly available to man in his cooperation with God toward his own regeneration (perfection in love)--are still the philosophic resources unto wisdom: experience, geometry, and the rational faculty. These terms are no longer used in the theological works, but the functions and the psychic faculties are there. Unlike the animals, which

. . . are born into all the knowing faculty which is necessary and conducive to their sustenance, . . . man alone is born into no knowledge! The cause of his being so born is hereditary evil, derived from father and mother; in consequence of which all his faculties are in a contrary direction relative to what is true and good, and cannot be brought into forms corresponding to them by immediate influx of what is celestial and spiritual from the Lord. This is the reason why the rational of man must be formed in a way

or a manner altogether different; namely, by knowledges and cognitions insinuated through the senses, thus flowing in by an external way, and therefore in inverted order. Man is thus miraculously rendered rational by the Lord.¹⁷⁰

Swedenborg never abandoned his conviction that we live in an orderly universe or his conviction that the intended order was good. In the animal kingdom (including man) there is an optimum "order of influx," and all animals, except man, are born in accordance with it. We do, however, get an idea of what that order might become for man.

If man were imbued with no hereditary evil the rational [*mens*] would be born immediately from the marriage of the celestial things of the internal man with its spiritual things; and through the rational the knowing would be born, so that man would have within him all the rational, and all the knowing, at the moment of his coming into the world. For this would be according to the order of influx.¹⁷¹

c. Ubiquitous resource.--One further point. With reference to God's love and providence over all men, Swedenborg was a universalist. His theological works were written for, and in the context of, the Christian community. If one fails to keep this fact before him, he will easily distort and pervert Swedenborg's concepts of the "means of regeneration." In his summary work, *True Christian Religion*, Swedenborg emphasizes that "all may be regenerated and thus saved, because the Lord with His Divine good and truth is present with every man."¹⁷² Beyond this, Swedenborg is most explicit in noting that no man is left without the specific resources in the most concrete sense. Beyond the

¹⁷⁰ AC, #1902. "Celestial" pertains to love--intentionality; "spiritual" pertains to understanding--truth.

¹⁷¹ *Ibid.*

¹⁷² TCR, #580.

fundamental resource of God's presence, and the interpersonal dynamics of infancy and childhood, further "means are also given, for Christians in the Word, and for the Gentiles in their religion."¹⁷³ Again, the essential for integrity within the whole organism is "the love of a Being above oneself." For Swedenborg, this does not mean the intellectual accent to a specific theological formulation. It is a statement of reality in the psychodynamics of man and the causal efficacy of love, of purposing. Consistent with his emphasis on the freedom-responsibility gift to man, Swedenborg is most blunt in his assertion that "it is not the Lord's fault if man is not saved, but man's, because he does not cooperate."¹⁷⁴

3. Epistemology of the Three R's

a. Repentance.--Returning to the Christian framework, Swedenborg emphasizes three identifiable steps in the epistemology of growth and development in adults. Repentance, he says, is the first step. This is not a matter of coerced confession in accordance with someone else's criteria. Neither is it understood as a long recitation of specific acts. Repentance is concerned with the affectual dimension of man's self awareness, that is, the "heartfelt recognition" of one's selfish commitment, and the experience of genuine sorrow because the "sin is against God" who beholds man in love.¹⁷⁵ Following recognition and the "confession of sin," a process of introspection into motive,

¹⁷³TCR, #580.

¹⁷⁴*Ibid.*

¹⁷⁵Cf., AC, #s 8387-8394.

the next step is "amendment of life," a process of changing behavior.¹⁷⁶ This is the beginning of a process. This is the first step of repentance.

With repentance, which, of course, is not a once-and-for-all proposition, man is ready to enter upon the *eternal process* of reformation and regeneration. This process is understood to be cyclic in nature, that is, man returns to emotionally reminiscent struggles time and again throughout this life in the process of re-forming his psychic structure. The process of repentance, reformation, and regeneration is progressive. "The cycle of man's regeneration is like the cycle of his life in general; and . . . it is begun in the will, by influx out of heaven from the Lord."¹⁷⁷ This is not understood as a statement of pessimism. Rather, it is a perspective of optimism glimpsing the grandeur of life possible as a gift from the Lord. The issue is not God's willingness, but man's, and the possibilities for becoming are infinite. "There are things innumerable, yea, indefinite in number, which are to be regenerated, both in the rational and in the natural; and every one of them has offshoots indefinite in number."¹⁷⁸

"Since all have been redeemed [that is, since all are retained in a psychic freedom of equilibrium of influx from heaven and hell], all may be regenerated, each according to his state."¹⁷⁹ There is here the echo of Swedenborg's philosophical concept of perfection through

¹⁷⁶ Cf., TCR, #s 510, 525.

¹⁷⁷ AC, #s 10,057.

¹⁷⁸ *Ibid*, #5122.

¹⁷⁹ TCR, #579.

variety; an echo that became a mighty theme of eschatological hope and joy in his treatment of the preciousness-of-individual-differences in the life of heaven and hell. In this, it is essential to keep cognizant of the fact that, for Swedenborg, heaven and hell are not "out there" or "in the sweet bye and bye." Heaven and hell are psychic realities in the here and now, participating in the nontemporal and nonspatial dimensions of eternity.¹⁸⁰ That is to say, eternity is the possibility of "living well and happily . . . and the possibility of the opposite."¹⁸¹ Immortality of all is assumed, the question of the quality of that immortality is a matter of man's choice. This, in the Swedenborgian perspective, is the epistemological goal of all of life.

b. Reformation.--Reformation is the arena of man's freedom, of man's cooperation with God, if he so chooses. With the change of heart (intent) signified by repentance, man is now enabled to embark on the process of reformation of the psychic structure--a process of re-ordering priorities in the will and the understanding. "Reformation is ascribed to the understanding, and regeneration to the will," says Swedenborg.¹⁸² But this separation is never so neat in the process itself. The dis-order of which Swedenborg speaks relates most explicitly to the will. Rather than having the "will of the celestial" governing the life, it is the "will of the natural man" which governs and brings "the understanding to favor [this natural will] by thinking

¹⁸⁰ Cf. HH.

¹⁸¹ RP, #451.

¹⁸² TCR, #587.

in agreement with it."¹⁸³ The ordering that is needful is the re-ordering of the will and the "means of understanding [are provided] as a mediate cause [to change]." Such means are transmitted and facilitated by "parents and masters" in the earliest years of life, and then later by "reading of the Word, preaching, books, and conversations."¹⁸⁴

The epistemological thrust here is the emphasis on the acquisition of knowledges and truths through the experience of interpersonal relations of the earliest years, and the confrontation with facts, ideas, and claims for truth (*cognoscere*) in the later years of childhood and youth. These are essential prerequisites, for "man is to be reformed by the understanding"--*by way of* the understanding, but not by the acquisition of knowledge (*scientia*) alone. Knowledge does not a philosopher make, neither does it an angel make! The essential role of knowledge is to facilitate the re-formation of the psyche through its capacity to confront the will with an understanding "that evil is evil and good is good, and that good is to be chosen." Such a confrontation results in intrapsychic conflict between two loves; that is, between the love of what is and the love of what ought to be, the confrontation of opposites. This is what Swedenborg calls "spiritual temptation,"¹⁸⁵ and its affirmative consequence is not unlike the "ah ha!" experience of insight therapy. Confrontation with good and truth is the function of the state of reformation. It is a state of intra- and interpsychic conflict of loves and their derivative wills.

¹⁸³TCR, #587. This seems to be the very dynamic Sullivan means to designate in his use of the phrase "the security operations of the self-system."

¹⁸⁴*Ibid.*

¹⁸⁵*Ibid.*, #569.

To love truth for the sake of truth¹⁸⁶ is to be in the state of reformation. When one is governed by the love of good,¹⁸⁷ and "wills to shun evil and to do good, the state of regeneration begins." This process is made possible and facilitated by the transcendence of the understanding over the affections of the *animus*. That is, man's capacity to understand truth, and to perceive what is good within the *mens*, may well be far in advance of his willingness to have his life governed by these insights. Thus, though a man may not "feel like doing what he knows he ought," he may yet make the positive decision to do so simply because of his respect for what is true. He will try as a consequence of his perception of what is needful, constructive, or good. In this way, the transcendence of the understanding facilitates the re-formation of the psychic structure by confronting the will with the perceptions of good and truth and providing a means of moderation and change in response to the influx from the affections of the *animus*. A life so lead to constructive change through response to the *understanding* of what is good, Swedenborg characterizes as a life lived in the "truth of good."¹⁸⁸ It is a means and a step in the process of modification in the perception of reality.

c. Regeneration.--A second phase in the modification of perception is made possible by the ability of the will to transcend the understanding. This is the ultimate development in the re-formation of

¹⁸⁶ Cobb's "Socratic man"? See John B. Cobb, Jr., *Structure of Christian Existence* (Philadelphia: Westminster Press, 1967), Chap. 8.

¹⁸⁷ Cobb's "spiritual man"? See *ibid.*, Chap. 10.

¹⁸⁸ Cf., TCR, #574.

the psychic structure and is properly called regeneration. In this perspective, the life is governed by a *love* of what is good. Indeed, the perception is such as to see that the ultimate reality about man is his love--that which he is willing to live for. Behavior is governed, not by the understanding of what is good and true, but by the love of what is good and true. Axiologically, good or evil is ascribed to man not on the basis of what is external and pragmatically good, but on the basis of intent. Out of this perspective, for example, one pursues knowledge and understanding not out of a love of truth for its own sake. Rather, "there is an affection of truth for the sake of life, that is, for the good of life."¹⁸⁹

Regeneration, per se, is the work of the Lord, not of man. It is God's stimulation of the "affection of good" remaining from the earliest, unconscious, experiencing of innocence, charity, and love. It is the Lord's use of the "remains implanted in infancy," calling man back to a love of heaven. The call is not back to the "innocence of childhood," but to the "innocence of wisdom"--a call to responsible being in love. It is in response to this "call forward," accepting it or rejecting it, that man remains free as a co-creator with God. A life so lead to constructive change through a response to the call to love what is good, Swedenborg characterizes as a life living in the "good of truth." It is a means to, and the ultimate step in, the process of modification in both the psychic structure of man and his

¹⁸⁹ AC, #3539.

perception of reality. Love, that which one intends, becomes the ultimate reality in life.

d. Summary.--The epistemological goal in the Swedenborgian perspective is cosmic congruence. Not the congruence of the will (affections) and the understanding in the *animus*, thus, not the absence of conflict between one's bodily drives and the "best possible" of good and truth. Rather, the congruence of which Swedenborg speaks is the congruence of the *mens* with the "innocence, charity, and love of remains." The "marriage within the psyche" of which Swedenborg speaks is nothing less than the re-ordering of the psychic structure of man in the image and likeness of God: free of pretense, free of anxiety, free of intrapsychic conflict, free from conflict with the source of all Being--free of conflict with the will of God.¹⁹⁰

In the "marriage of will and understanding" in regeneration--in moving toward the actualization of congruence within the psyche--there is an absence of, or a lessening of, intrapsychic conflict. However, conflict with social evil will increase. The regenerate man is *not* at peace in the world so long as there is hate and suffering and disrespect for persons. Calatrello is epistemologically and ontologically in error in his statement that "Swedenborg seems to define the evil that men do, more as an offense against their own potential than as an offense against God."¹⁹¹ In Swedenborg's view, it is exactly man's "sin

¹⁹⁰Cf., AC, #9336.

¹⁹¹Cf., Calatrello, *Basic Philosophy*, op. cit., p. 135.

against God"--man's inversion of the priority of loves--that eventually limits man's embodiment of wisdom, that internalized marriage of good and truth giving birth to meaning in life.

It is divine love, wisdom and use [actualization] which three proceed from the Lord and also flow as one into men's souls. In use, love and wisdom are brought together and make a one which is called reality.¹⁹²

It is the marriage of love and wisdom, of will and understanding, within the life of man that gives him not only the power to create, but also the perspective of reality which give purpose, direction, dignity, and meaning to life. The epistemological goal is nothing less than the actualization of the eschaton--a vision of all persons being prized and needed by the community, a vision of all having embodied (internalized) the marriage of love and wisdom, enabling all to reciprocate to all in love and with power. In the vision "the good life," each has his genius, each is prized, all are interdependent.

¹⁹²CL, #183.

CHAPTER III

A SWEDENBORGIAN VIEW OF PSYCHOSYNTHESIS

A. Introduction

1. Introduction to psychosynthesis

Psychosynthesis is one response to the frequent observation that the dynamics of disorder prevalent with man change with the changing social and cultural phenomena. The hysteric of classical psychoanalysis is comparatively rare today, only to be replaced by the compulsive obsessional who, in turn, seems to be becoming obsolete and replaced by the noetic drifter of existential meaninglessness--the nonentity of the age of technology.

Professor Graham C. Taylor, M.D., of McGill University, has well captured both the reality of the psychic change in which we live and the challenge it presents to all who would labor in the vineyard of the helping professions.

There is every reason to believe that the disease entities of tomorrow will be different from those of today. . . . It is clear that the psychiatry of tomorrow will have to develop new methods to help people live together harmoniously and to realize that in their innermost selves men are united and not divided.¹

Psychosynthesis is one such effort to "develop new methods." As its name implies, it does not begin from scratch, but seeks to build on

¹Graham C. Taylor, *The Essentials of Psychosynthesis* (New York: Psychosynthesis Research Foundation, 1967), pp. 2-3.

and blend the insights and techniques of past and present psychotherapeutic theory. Especially notable in the literature of psychosynthesis are references to psychoanalytic theory, the interpersonal psychology of Sullivan, the client-centered therapy of Rogers, and the existential thrust of Frankl and Maslow. Though Assagioli states that "a distinctive characteristic of the psychosynthetic treatment is the *systematic* use of all available active psychological techniques,"² it seems to me that its distinctiveness, and its relevance to the future, lies in its recognition of and use of psychic resources which may, for want of an alternate term, be called "spiritual."

Psychosynthesis is an "open" approach to therapy, not only in its attempted synthesis of theory and technique, but in its sensitivity to the open-endedness of "the phenomena of man." Gerard, recognizing the value of analysis as a means of separating out components of the psyche for the purpose of recognition and evaluation, is most explicit in noting that for psychosynthesis "the goal is not analysis." Rather, the goal is synthesis, an integration of the whole person into "a harmonious use of all our functions, of all of our potentialities, of all our drives."³ There is an even greater goal born of the openness of psychosynthesis, this is the integration of the whole person around the awareness of the Self as a spiritual reality, with psychic

²Roberto Assagioli, *Psychosynthesis: A Manual of Principles and Techniques* (New York: Hobbs, Dorman, 1965), p. 7.

³Robert Gerard, *Psychosynthesis: A Psychotherapy for the Whole Man* (New York: Psychosynthesis Research Foundation, n.d., p. 2.

resources in the superconscious, from which "the integrated personality then becomes an instrument of expression in this world."⁴ The former integration of life around the conscious awareness of the self as a separate entity, is called personal psychosynthesis. The latter integration of life around the conscious awareness of the Self, as a thread in the fabric of "super-individual Reality,"⁵ is called spiritual psychosynthesis.

Psychosynthesis, as a psychotherapeutic school of thought, had its birth with Roberto Assagioli, born in Venice in 1888. Educated in medicine and psychiatry at the University of Florence, the beginnings of psychosynthetic thought are found in his "doctoral thesis on Psychoanalysis (1910), in which I pointed out what I considered to be some of the limitations of Freud's views."⁶ In 1926, Assagioli founded the "Istituto di Psicosintesi" in Rome as a center for the practice of and further conceptualization of the theories of psychosynthesis. Interrupted in his work by World War II, Assagioli reestablished the Istituto in Florence, Italy, in 1957. There, to the best of my knowledge, he continues to work, with his efforts limited primarily to the didactic psychosynthesis of those who would work in the field.

Institutes and foundations related to psychosynthesis have been established in New York (1957), Los Angeles and Paris (1959), London and Athens (1960), Buenos Aires and Moradabad, India (1965). There

⁴*Ibid.*, p. 4.

⁵Assagioli, *Psychosynthesis*, *op. cit.*, p. 31.

⁶*Ibid.*, p. 280.

have been International Conventions on Psychosynthesis in 1960 and 1961, at least.⁷

2. A demonstration of my thesis

The central thesis of this chapter is that Assagioli's concepts of the spiritual Self, the superconscious, and the processes and goals of psychosynthesis are made more explicit, and form a more deeply integrated whole, when viewed as specific examples of Swedenborg's theological ontology, eschatology, epistemology, and psychology. This I hope to demonstrate as an example of my dual thesis that the unique contribution of the pastoral counselor is derived from his theological perspective in the interpretation and evaluation of, and response to, empirical data; and, from his theological perspective, the pastoral counselor can go beyond the empirical psychologist in the understanding of "the phenomenon of man."

From the perspective of the analogy of faith, Swedenborg's ontology of love finds an expression in Assagioli's concept of the "superconscious will" and the "Universal Will"; the epistemology of "remains" and "influx" finds expression in the concepts of the "superconscious" and the "collective unconscious"; the eschatology of "the Grand Man" finds at least an indicated expression in the goal of psychosynthesis; and the psychic-intellect of "three-storied man, plus a body" finds expression in Assagioli's concept of the psychic structure of man. Finally, interwoven in the processes of personal and

⁷All historical data are drawn from Assagioli, *Psychosynthesis*, *op. cit.*, p. 280, and from Taylor, *Essentials*, *op. cit.*, pp. 3-4.

spiritual psychosynthesis is an expression of Swedenborg's epistemology of repentance, reformation, and regeneration.

In my study of Assagioli, it seems that Oden's thesis has been once again confirmed, that the final reality in life is *Deus pro nobis*. The reader is invited to check this conclusion with his own observations from the presentation following.

Returning to my central thesis, I shall attempt this presentation using "Barth's analogy of faith, which, unlike natural analogies, begins instead with God's action as it is received in faith, and views the natural relationship from the vantage point of the divine activity."⁸ Without any presumption of excluding other approaches as also embodying "the vantage point of the divine activity," my perspective in this presentation of psychosynthesis is through the "world view" of the Swedenborgian thought system.

3. An inherent resistance

In approaching psychosynthesis with the analogy of faith, there is immediate confrontation with an inherent resistance to my method of inquiry. In the literature, one finds the strange phenomenon of a resistance to theory while assuming the posture of empirical science in search of more adequate theory. Certainly, spokesmen for the psychosynthetic movement would reject the very method of the analogy of faith attempted here as being, at the very least, premature.⁹

⁸Thomas C. Oden, *Kerygma and Counseling* (Philadelphia: Westminster Press, 1966), p. 48.

⁹Cf., Assagioli, *Psychosynthesis*, *op. cit.*, pp. 6-7; Gerard, *Psychosynthesis*, *op. cit.*, p. 24.

The formulations of psychosynthesis are saturated with theory and it seems to me that it would be most helpful to acknowledge the fact and to spell out the assumptions as they now, tentatively, exist, and to give up the illusion that one can "stick strictly to facts, i.e., to experiences and verifiable psychological experiments, and to verifiable results of the techniques." In fairness, this seems to be the hope and intent, for, immediately following the above, Assagioli acknowledges that psychosynthesis is still at "the stage of field survey and tentative exploration. . . . We are not yet at the stage of "theory building.""¹⁰

The stance of scientific caution is understandable, yet essentially untenable. Without an ontology, one is left with the strange phenomenon of being-from-nowhere and with a resource of a priori wisdom seemingly acquired by a kind of noetic, spontaneous generation. Gerard seems to recognize this explicitly in the following:

There is another implication in this orientation, which is that if you recognize the existence of a spiritual Self with a capital "S," then you also recognize as a therapist that there is within your patient (within all of us, for that matter) an inner source of love, of intelligence, of wisdom, of creativity, of inner direction and purpose. Thus, with this orientation, *the job of the therapist is to help the individual become aware of and utilize these higher energies for the work of the reconstruction of the personality.*¹¹

One wonders how, in view of the obvious use of a priori resources of knowing by psychosynthesis, and in view of the repeated use of a

¹⁰ Assagioli, *Psychosynthesis*, op. cit., p. 197.

¹¹ Gerard, *Psychosynthesis*, op. cit., p. 6.

theoretical belief system in the practice of psychosynthesis,¹² how, then, can the psychosynthetic movement be so timid about theory building and the use of a priori reasoning in its own search for theory? We can, I think, find two validating reasons for the position.

First, there is the historical experience of empirical science in its struggle to be free from the strangling consequences of dogmatism. This has been too much the relational-characteristic of formulated theology with the world. It has also been the relational-characteristic of formulated psychoanalytic theory with which psychosynthesis has had to struggle. Orthodoxy, in any field, seems ever to stifle the dynamics-of-becoming. Psychosynthesis, it would seem, understandably wishes to avoid the dangers of orthodoxy growing out of premature theory building.

Second, as has been noted, psychosynthesis does not yet consider itself ready for theory building. Looking ahead, Assagioli notes that "what we hope to see develop over a period of years . . . is a science of the Self, of its energies, its manifestations, of how these energies can be released . . . how they can be utilized for constructive and therapeutic work."¹³

We can, while still respecting the validity and wisdom of the "theoretic-timidity" characteristic of psychosynthesis at this point in time, venture an approach seeking understanding and using the tool of

¹²Cf. Assagioli, *Psychosynthesis*, *op. cit.*, pp. 86-90. Here, Assagioli explains the use of explaining the understanding of the psychic structure of man to patients in the therapy of psychosynthesis.

¹³*Ibid.*, p. 194.

Barth's analogy of faith. Fortunately, to remain true to my own perspective, I need not claim final priority, nor pragmatic superiority, for either analytic or synthetic reasoning, for either the analogy of faith or the analogy of being, or for either the interpretations of empirical revelation or the structures of theory building. All must stand the test of "confirmation in the living."

In short, I am expressing my impatience with the "advocates of finality," be they champions of either revelation or the scientific method. I look for a synthesis of epistemological method, also. "This means," to use the words of Assagioli spoken in a plea for "harmonious relationships and right cooperation" among various psychotherapeutic schools of thought, "this means first of all the recognition that each partial view might be considered, as Leibnitz said of various philosophies, true in what it affirms and false in what it excludes."¹⁴

In view of the fact that psychosynthesis sees itself at a stage of pre-theory building, it seems that I do at times have to force some of my interpretations. I admit to this stress and its probable distortions. I would seek to justify it as a necessary consequence of the state of the art. My hope is that these efforts might be helpful as one step toward the conceptualization of a self-consciously religious therapy--a theo-therapy.

¹⁴Roberto Assagioli, "Synthesis in Psychotherapy," a paper presented at the Sixth International Congress on Psychotherapy (London, England, August 1964), mimeographed, P.R.F. issue #15, p. 4.

B. Basic Orientation to the Thought

System of Psychosynthesis

It would seem that a useful point of departure into Assagioli's thought system is with his concept of the psychic structure of man. At least, such a reference is needed in this presentation.

1. The psychic structure of man: analogous to Swedenborg's

Assagioli's concept stands in close analogy to Swedenborg's "three-storied man, plus a body." Like Swedenborg, Assagioli conceives of three levels to the psyche within which there is "the field of consciousness," and surrounding the whole, as it were, there is the ubiquitous collective unconscious affecting the individual psyche at all times by a process of "psychological osmosis"--a dynamic analogous to Swedenborg's "influx from the spiritual world." Perhaps the simplest way to summarize Assagioli's thought is to reproduce here his diagrammatic picture of the psychic structure of man. In doing so, it is needful to note his own acknowledged limitation of such a presentation:

It is, of course, a crude and elementary picture that can give only a structural, static almost "anatomical" representation of our inner constitution, while it leaves out its dynamic aspect, which is the most important and essential one.¹⁵

2. Concept of the Self

After demonstrating quite conclusively the possibility of discovering that "I am not my body . . . my emotions . . . my intellect," Assagioli points to the discovery that "I am I, *a center of pure*

¹⁵ Assagioli, *Psychosynthesis*, *op. cit.*, p. 16.

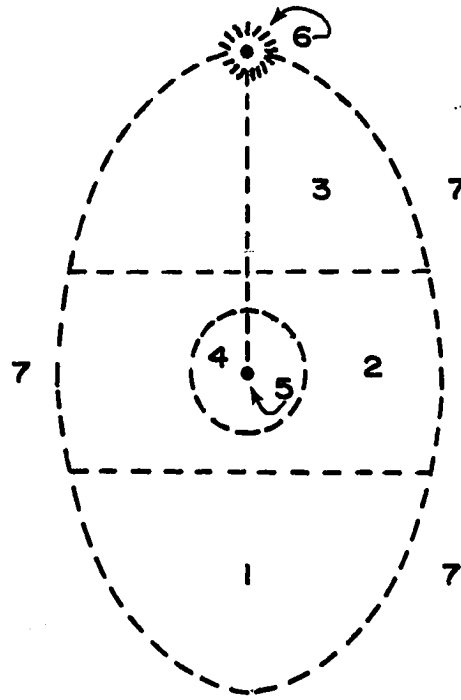


Diagram 1

1. The Lower Unconscious
2. The Middle Unconscious
3. The Higher Unconscious or Superconscious
4. The Field of Consciousness
5. The Conscious Self or "I"
6. The Higher Self
7. The Collective Unconscious

consciousness." On a deeper level, there is the Self-realization that, "I am a center of awareness and power."¹⁶

A further word is needed about "the little self," or the I-consciousness, for so much of the work of psychosynthesis is concerned with this, of necessity. This, apparently, is where the action is for the vast majority of persons. At any rate, personal psychosynthesis is seen as a necessary first step for everyone on the path to spiritual psychosynthesis and the integration of the whole person around the spiritual center of the Self.

As a point of reference, it needs to be restated and stressed that even though psychosynthesis speaks in terms indicating a dualism of self--the little self and the spiritual Self, the conscious self and the higher Self--there is in fact only "one Self--but there are very different and distinct levels of self-realization."¹⁷ The personal self of I-consciousness is in fact a "reflection [which] appears to be self-existent, but has, in reality, no autonomous substantiality. It is, in other words, not a new and different light but a projection of its luminous source."¹⁸

If I might not be taken as jesting, in the conceptual framework of psychosynthesis the identity of the self is most commonly a case of mistaken identity. This seems to be the major thrust behind the techniques of therapy in psychosynthesis. For example, the "exercise in dis-identification" is explicitly a corrective therapeutic technique

¹⁶*Ibid.*, pp. 117, 119.

¹⁷*Ibid.*, p. 113.

¹⁸*Ibid.*, p. 20. See also, p. 202.

in response to the fact that

. . . we mistakenly identify ourselves all the time [with one piece of our equipment or another.] For instance, we say, "I am tired," which is nothing less than a psychological heresy; the "I" cannot be tired; *the body* is tired and transmits to the "I" a sensation of fatigue."¹⁹

As one pursues this process of disidentification through the instrumentality of the emotions, the intellect, the thoughts, and the feelings, one discovers them all to be in a state of constant change. It is also discovered that there is that which does the observing and transcends all the equipment being observed. In this there is the growing awareness of self in terms of "I am I, a center of pure consciousness." Even this, ultimately, is a case of mistaken identity, for the very phenomena of sleep, and other instances of loss of consciousness, indicate an even deeper, omnipresent Self, of which the personal self is a reflection or projection into the field of consciousness.²⁰

When we turn to the concept of the Self (spiritual Self, or higher Self), we move into an area of some ambiguity. It is conceived of as the essential being of man, "above, and unaffected by, the flow of the mind-stream or by bodily conditions; and the personal conscious self should be considered merely as its reflection, its 'projection' in the field of the personality."²¹ The reality of the Self, it seems, is a phrase used to designate the higher reaches of humanness; higher in terms both quantitative and qualitative.²² The Self is that center of

¹⁹*Ibid.*, p. 116.

²⁰*Cf.*, *ibid.*, p. 18.

²¹*Ibid.*, p. 19.

²²*Cf.* *ibid.*, pp. 88-89; 198-199.

pure consciousness with resources resulting in "our higher intuitions and inspirations . . . ethical 'imperatives' . . . [and] higher feelings such as altruistic love . . . contemplation, illumination, and ecstasy."²³ With these resources, the Self is qualitatively higher and thus is more general, more abstract, and more permeating of the whole psychic structure. It is quantitatively higher in the sphere and scope of its awareness, sensing "itself at the same time individual and universal."²⁴ Self-awareness is the supreme experience of self-realization; the center around which the whole person is integrated on the highest dimensions of spiritual psychosynthesis.²⁵

a. The superconscious.--To help complete the picture of this inmost of the unconscious as a resource susceptible to becoming conscious, we need to note another fine distinction: that "between the super-conscious or 'higher unconscious' and what has been called 'superconsciousness,' but which it would be more exact to call 'a higher state of awareness or spiritual consciousness.'"²⁶ When we untangle this, we stand looking for the distinction between the more common state of unconsciousness-of-the-superconscious and the "higher" state of consciousness-of-the-superconscious. Assagioli repeatedly skirts the issue of ontology and epistemology and this insistence continues to becloud his own conceptualizations.

²³*Ibid.*, pp. 17-18.

²⁴*Ibid.*, p. 87.

²⁵*Cf., ibid.*, p. 112.

²⁶*Ibid.*, pp. 197-198.

All of this verbiage is reminiscent of Swedenborg's struggles during the 1730s when he labored so assiduously "in search of the soul" via the mode of a posteriori reasoning--the very mode to which Assagioli is committed. Swedenborg began to talk about "another means of learning" and eventually arrived at the experience of "empirical revelation." Assagioli points to the same reality in his efforts to describe the deepest reality of man: the spiritual Self and the realm of the superconscious.

I decidedly get the impression that Assagioli would rather not say it at this point in the development of psychosynthesis, but he finally does: "The superconscious precedes consciousness of the Self."²⁷ There is an empirical reality in the phenomenon of man that necessitates postulating an a priori knowing with axiological connotations of what is good and true. This is the level of the superconscious--the higher unconscious, "those functions generally not active in average man."²⁸

The spiritual Self, aware in the realm of the superconscious, may be thought of as a spiritual experience in the thought-system of psychosynthesis. Indeed, the word "spiritual" is frequently used in the writing of psychosynthesis. Perhaps the best treatment of its intended meaning is articulated by Gerard. After making it abundantly clear that by the use of the term he does not mean anything pertaining to "dogmatic religious ideas," "going to church," or most any other

²⁷*Ibid.*, p. 198.

²⁸*Ibid.*, p. 193.

formulation of religiosity one could think of, he writes:

I mean anything which involves values higher than the average, including empathetic understanding, altruistic love, deep wisdom, creative inspiration, an appreciation of beauty, a sense of responsibility, a feeling of wanting to contribute, as well as the so-called mystical experiences of universality, of oneness with the cosmos.²⁹

Without either denying or condemning sexual and aggressive drives as inherent in the nature of man, Gerard accentuates his emphasis that within the conceptual framework of psychosynthesis there is a recognition that "*the spiritual urges within an individual are as basic, as primary, as the sexual and aggressive drives. . . .*" The spiritual drive is understood as primary and basic in and of itself and is not "derived from sexual and aggressive drives by processes of reaction-formation, projection, and sublimation. . . ." nor is it "derived from infantilism, from dependency, [or] from reaction formation to aggression. . . ." Reminiscent of Jung, Gerard notes, "neurosis can occur just as much from the repression of spiritual urges as from the more widely recognized repression of sexual and aggressive drives."³⁰ The resource of the spiritual is, then, conspicuously an a priori of psychosynthesis.

Assagioli most directly approximates Swedenborg's psychic ontology with its a priori resources when he approvingly refers to the "fundamental conception that in every patient, including serious psychotic cases, behind the pathological facade of symptoms and disorders there is an aspect which remains unaffected, and the characteristic of

²⁹ Gerard, *Psychosynthesis*, op. cit., p. 4.

³⁰ *Ibid.*, p. 5.

which is moral conscience."³¹ Such is the highest realm of the unconscious, the realm of the superconscious, with its a priori resources for the synthesis of the psyche. (Note also the work of Rogers, Axline, and Low.)

b. The middle and lower unconscious.--Assagioli and other writers within psychosynthesis say very little about the lower and middle unconscious. This is so, it would seem, for it is only the realm of the superconscious that is decidedly unique in psychosynthesis. As Taylor put it, "Layer one is the unconscious of traditional psychodynamics. Layer two is formed of psychological elements similar to our waking consciousness and is easily accessible to it. Psychosynthesis places great emphasis upon the superconscious."³² Still, these two layers of the unconscious are relevant to our analogy of faith in Swedenborg's concept of the psychic structure of man.

The most explicit statements of Assagioli are given along with Diagram 1. To the middle unconscious he ascribes the assimilation of various experiences, their elaboration and development "in a sort of psychological gestation before their birth into the light of consciousness."³³ There is here an analogy with Swedenborg's concept of the functions of the "rational mind," the *mens*, which he sees as recipient of influx from both the higher and lower levels of the psyche. Assagioli does not contradict this, though he does not seem to see the

³¹ Assagioli, *Psychosynthesis*, *op. cit.*, p. 229.

³² Taylor, *Essentials*, *op. cit.*, p. 5.

³³ Assagioli, *Psychosynthesis*, *op. cit.*

middle unconscious as being in this dynamic relationship to the rest of the psyche. He does, however, speak of "imaginative activities" as pertaining to the middle unconscious, and this seems consistent with Swedenborg's functions of evaluation, comparison, ordering, and choosing. These latter functions Assagioli would assign more explicitly to the "field of consciousness," as Swedenborg assigns them to the consciousness of the *mens*.

Of the lower unconscious, Assagioli enumerates several functions which are a near parallel with Swedenborg's concept of the functions of the *animus*, the most "external" or "natural" level of the psyche. These include "the intelligent co-ordination of bodily functions . . . the fundamental drives and primitive urges . . . [the] emotions . . . dreams and imaginations of an inferior kind . . . [and the] uncontrolled parapsychological processes . . . [and] various pathological manifestations."³⁴ There is here an almost identical listing of functions with that of Swedenborg's description of the *animus*. Lacking, however, is the concept of the lower unconscious as the direct means of communication to and from the body. Perhaps, it may be assumed.

c. The collective unconscious.--Assagioli makes virtually no reference to or elaboration of the nature of the collective unconscious and its import with reference to the psychic life of man. I shall, however, return to this subject when I deal with the epistemological resources of change.

³⁴*Ibid.*

d. The will.--Before leaving this sketch of Assagioli's conceptualization of the psychic structure of man, note must be taken of the will. The dynamic of will is conceived of in terms of power, but not raw will-power nor the will-to-power. Rather, the concept is more closely related to purposing, giving direction for the whole person--intentionality. Again, it is something of a "sliding" concept, depending upon whether the will of the conscious self is being talked of, or the "unconscious will" of the spiritual Self. Speaking of the resources available in the efforts toward the integration of the "'libido' or psychic energy invested in the 'lower' drives," Assagioli refers to the will as a function of the spiritual Self--a resource of "regulating and controlling power" in accordance with the pursuit and fulfillment of intended integration "of the whole human being."³⁵ Thus the will functions in spiritual psychosynthesis. Personal psychosynthesis, on the other hand, is seen as the more common goal of therapy, with integration of personality around the awareness of the "personal self, of a point of consciousness and self-awareness, coupled with its realization and the use of its directing will."³⁶

Taylor notes that the will "has close relationship to concepts of meaning, purpose, and growth."³⁷ As one reads the literature, this seems true of both the personal will and the spiritual will, with this significant difference: the personal will is more specific, more goal

³⁵ *Ibid.*, p. 51.

³⁶ *Ibid.*, p. 87.

³⁷ Taylor, *Essentials*, *op. cit.*, p. 6.

oriented, more a dynamic of asserting directional power over the other drives of the psyche. The spiritual will is far more subtle, far more all-pervasive, a feeling-tone-of-direction for the whole of the person in fulfillment of the purposes of the Self. It is, as it were, a "being in tune with the Universal Will," a responsiveness to the call forward, the power behind Self-actualization in the ultimating of the life's love. As a source of motivational power in the actualization of the Self, the will may be strengthened and modified in terms of goodness, a process enhanced in psychosynthesis by the technique of "the training of the will."

C. Ontology and Psychosynthesis

1. The ontology of marriage

In Swedenborg's theological ontology, the concept of power (the ability to fulfill purposing) is the child born of the marriage of love and wisdom. Power is perceived to be maximum when such a marriage between love and wisdom is pure; that is, when there is congruence between intentionality and understanding, when the will is integrated with the "know how." This is seen not only as an empirical fact, but as an integrated actualization of the ontological marriage of love and wisdom in the very source of our being, God.

This can be demonstrated, I think, in our daily life. Most of us have had the experience of chancing upon a situation of conspicuous pain and anguish, and have known the deep empathy of caring, of wanting to help, of wanting to alleviate the suffering. But, not knowing what to do, not understanding the dynamics of the situation, we have known

the experience of helplessness, of powerlessness, and the frustration of our caring in its efforts to actualize.³⁸ The "flip side" of this illustration is equally impotent. If I know what needs to be done, but don't give a damn, I respond to the situation *as if* I were powerless--an act of "playing it cool," of not getting involved.

This latter is also understood as the dynamic of power that is evil. It may be recalled that in the treatment of the "Loves of the Soul," it was stated--as a premise of man's freedom--that for every love of the soul there is its equal and opposite. Both were considered spiritual loves. For example, as there is love of a comrade as one's self, so there is hate of a comrade. Swedenborgian faith sees these opposites as the "loves of hell." Coupled with understanding, they are destructively powerful. To "play it cool," to "not give a damn," is to love oneself above the comrade, a love of hell.

Theoretically, the will may be "wholly good or wholly evil." In actual fact, Swedenborg understands the will as always mixed, thus, always in need of acceptance--of forgiveness, of unconditional positive regard, of grace--from the Source of Being. With the divine intentionality of "salvation of the whole human race," there is the ontological acceptance offered all men. In the perception of Swedenborgian faith, the question is one of man's willingness and capacity to accept acceptance, to allow oneself to be the beloved and not insist on being the lover.

³⁸ I have this experience every morning when I go to start my car and it snorts and puffs, backfires and stalls. I want it to run--that is my love of the moment, but I really don't understand engines. In my frustration, if my "paranoia" is showing badly enough, I can attribute all kinds of daimonic intentionality to that machine. In my

2. The analogy in therapeutic theory and practice

a. Expressions of ontology.--This faith can look, with a deep sense of awe and wonderment, at the inherent integrity of love and wisdom actualized by the unconditional positive regard of client-centered therapy (Rogers) and play therapy (Axline); by the integration of the whole person around the center of the spiritual Self in psychosynthesis (Assagioli); by the dynamic of involvement of reality therapy (Glasser); by the call to responsibility in behavior of responsibility therapy (Parlour); by the will to meaning of logotherapy (Frankl); and by the peak experiences and self-actualization (Maslow) and intentionality (May) of existential therapy. Within the Swedenborgian perspective and the analogy of faith, I can and do affirm each of these as an expression of ontological order, as a form of love guided by wisdom, and thus an embodiment of power for change. The practice of these theories of therapy are seen to work for man because they are congruent with the very order of the cosmos, congruent with the nature of the First Cause which permeates and seeks actualization in all subsequent effects, and in all subservient, derivative, secondary causes.

b. Cosmic congruence.--Yet, from the analogy of faith, there seems to be a larger truth, a deeper awareness, a possibility of experiencing cosmic congruence. Not that all is peace and harmony in such experience, but that all does belong because there is a First Cause, because there is congruence of love and wisdom within the very Source

more congruent moments, I accept my interdependence and get the help of someone who both cares and knows how to repair engines.

of Life and thus within all that is, in spite of the prevalence of disorder and distortion. Within this analogy of faith, I can deeply understand Assagioli's empirical observation that, "when the individual wills to cooperate harmoniously with the Will that governs the Universe, then that Will co-operates with him and puts at his disposal Its own infinite energies."³⁹ Within the Swedenborgian perspective, however, the integrating reality of such experience is understood not as abstract "Universal Will," but as God-perceived as love self-actualizing according to the means of wisdom. Additional meaning within the experience is derived from the perception of Divine purposing working toward the actualization of the eschaton of the Grand Man as an existential reality of man's life--now and future. Such is the quality of experiencing cosmic congruence.

Assagioli becomes more explicit in his ontological implications. Seeing individual psychosynthesis as an expression of the principle of "cosmic synthesis," he asserts that there is no such thing as an individual in isolation. Noting that everyone has interpersonal relationships of interdependence, he goes a step further in stating, "each and all are included in and part of the spiritual super-individual Reality."⁴⁰ In this Assagioli is reminiscent of Sullivan's interpersonal psychology but with a dimension pointing beyond the interpersonal interdependence on the horizontal plane. There is implied the phenomenological reality of the vertical.

³⁹Assagioli, *The Training of the Will* (New York: Psychosynthesis Research Foundation, n.d.), p. 22.

⁴⁰Assagioli, *Psychosynthesis*, *op. cit.*, p. 31.

In a brief paragraph, Assagioli points to this larger, more inclusive circle of reality as he speaks of "universal life" being "a labor and an aspiration towards union." This ontological reality, he suggests, may be conceived of as

. . . the Spirit working upon and within all creation shaping it into order, harmony, and beauty, uniting all beings (some willing but the majority as yet blind and rebellious) with each other through links of love, achieving--slowly and silently, but powerfully and irresistibly--the *Supreme Synthesis*.⁴¹

3. The analogy of the will

Assagioli approaches most closely the ontology of love-married-to-wisdom and the resultant birth of power in one of his latest publications (1966) in which he deals exclusively with *The Training of the Will*. Here, he acknowledges that the will "is an inner condition difficult to describe or define." But, it is obvious that he conceives of the will as a resource of directional power in the life--a power with a priori foundations, yet susceptible to training and strengthening. Further, Assagioli speaks of the will of personal self, which, from the analogy of faith, I should understand to be the more particularized, specific, and conscious decision making, goal seeking, and valuing of derivative loves. He also speaks of the "unconscious will," or spiritual will, analogous to Swedenborg's concept of the life's love--that more generalized, overarching sense of what is good and true.

⁴¹*Ibid.*, p. 31.

Assagioli's concept of will is analogous to Swedenborgian understanding that power, in the actualization of the will, is derived from the marriage of love and wisdom. He says, for example, that without will, "the ablest and most intelligent individual would be no more than an ingenious automaton." He recognizes a cosmic teleology of order,⁴² and he certainly recognizes the presence of evil in the life of man. This he attributes to "selfishness [which] is inherent in man and has always existed."⁴³ There is no sense of the conflict of will and what, from the analogy of faith, I understand as spiritual freedom--the equilibrium of influx from heaven and hell.

Assagioli always has difficulty in dealing with the destructive, of the daimonic in man, and his treatment of the will provides a good example. The problem arises, it seems, from the assumption of psychic ontology in which the superconscious is seen only as a resource for good. Here, the Swedenborgian perspective provides us with a far more profound understanding of the difficult dynamics involved in the "training of the will," the overcoming of evil, and the changing of psychic conditioning. I would concur with Assagioli in his assertion that "it is necessary . . . that our will should be *good*, as well as strong and skillful." But, in seeing man as the recipient of life, my perspective sees the will enticed by the loves of both heaven and hell. It is man's choosing to be the recipient of, responsible to, and identified with the loves of hell that accounts for its power in the lives

⁴²*Ibid.*, pp. 2, 3, 18, 21-22.

⁴³*Ibid.*, pp. 19, and also 1, 3, 5, 19, 20.

of men. It is not "the will [which] is the central power of our individuality, and the innermost essence of ourselves,"⁴⁴ as Assagioli states; it is the life's love, the intentionality which is a subtle, primary, permeating orientation of being. It is this more generalized love, and its responding to influx, which determines the axiological quality of the will.

Assagioli approaches this distinction between the pervasive life's love and the particularization of it in the will when he distinguishes between "goodwill, where the emphasis is on goodness," and the "will-to-good, [where the] emphasis is on the will." Ontologically, Assagioli pushes his concept of the will-to-good very close to the analogy of faith in Swedenborgianism which sees all good having its *origin* in the Divine, and its *actualization* in creation, including the will of man. Assagioli characterizes the will-to-good as having determination and a positive, active dynamic toward the actualization of good in life. "It is--in the measure in which a human being can recognize and manifest it--an expression of the Will of the Whole, of the Divine Will."⁴⁵

In this congruence with the Divine, the analogy of Swedenborgian faith sees man growing in the image and likeness of God. This faith can understand what Assagioli is referring to when he speaks of the "supreme Synthesis [as] . . . a labor and an aspiration towards union"⁴⁶ characteristic of the universal life. In Swedenborg's

⁴⁴ Assagioli, *Training of Will*, *op. cit.*, p. 5.

⁴⁵ *Ibid.*, p. 18.

⁴⁶ Assagioli, *Psychosynthesis*, *op. cit.*, p. 31.

perspective of ontology, it is perceived that with the very source of all Being lies the perfect, causative, and purposing marriage of Divine Love and Divine Wisdom--the Supreme Synthesis. To seek to facilitate synthesis in the counselee, is to seek facilitation of growth in the image and likeness of God. More specifically, it is to seek to facilitate the reception of life from God--to "have life, and life more abundant."

D. Eschatology and the Goal of Psychosynthesis

If the ontology of Being is love married to wisdom, and if the teleological purpose of all Being is "a heaven from the human race," then what light does this give toward a deeper understanding of the goal of psychosynthesis? Ultimately, this is the question of eschatology: What is the nature and quality of "the good life" envisioned?

1. The eschatological hope of psychosynthesis

In "feeling tone," the eschatological hope of psychosynthesis is not unlike Rogers' vision of the fully-functioning-person. Both work toward the congruence of the total organism functioning without intrapsychic and interperson conflict. Psychosynthesis, however, draws a larger circle in its efforts toward synthesis than does client-centered therapy in its efforts toward congruence. Gerard states it well when he says, "Eventually psychosynthesis may *occur around a deeper center* which, for lack of a better word, we may call *a spiritual center, a spiritual Self* with a capital 'S,' of which the little self of our everyday life is only a reflection in the field of conscious-

ness."⁴⁷ Gerard's comment points us back to our consideration of the psychic structure of man, but suffice it to say here that the concept of the spiritual Self has significant eschatological import.

Psychosynthesis does have a cosmic perspective. Though Gerard finds the spiritual Self related to Karen Horney's "real self"; to "the deepest nature, the inner core, the real Being of the person" as per Maslow; and to the "transpersonal Self," and to "the transcendental Self"; his most telling equation is his relating the experiencing of the Self to "states of mystic selflessness."⁴⁸ Later in the same paper, Gerard states (as does Assagioli) that, "psychosynthesis, unlike existentialism, affirms that [the] experience of isolation is not man's essential nature. Man's essential nature is an integral part of the universe."⁴⁹

Psychosynthesis neither denies nor ignores man's sense of separateness and "I" identity. However, when looking for ontological and eschatological implications of psychosynthesis, it is necessary to look to the concepts of the spiritual Self and the superconscious.

I have noted Taylor's comment that "psychosynthesis is essentially an open and not a closed system."⁵⁰ In this, like pastoral counseling, psychosynthesis is a perspective on therapy and not a technique. Thus, all the greater is the significance of its goal in therapy, its implicit eschatological hope. In seeking fulfillment of

⁴⁷ Gerard, *Psychosynthesis*, *op. cit.*, p. 3.

⁴⁸ *Ibid.*, pp. 3-4.

⁴⁹ *Ibid.*, p. 23.

⁵⁰ Taylor, *Essentials*, *op. cit.*, p. 4.

this hope in terms of synthesis, psychosynthesis dreams of no pietistic particularism, no holiness withdrawn from the world, and no fragmentation of being into the sacred and the profane. Repeatedly, the goal of synthesis is stated in terms analogous to Swedenborg's treatment of the "doctrine of use," a doctrine of axiological perspective that equates "goodness" with the function to be fulfilled, with the intended purposing, with the life's love. It is this perspective that sets the tone of Swedenborg's eschatological hope in contrast to such humanistic goals as social or psychic adjustment, the pragmatic goal of efficiency, and the materialistic goal of comfort.

Assagioli's eschatology is analogous. For example, speaking generally of the contributing factors in modern man's psychic strain and pain, Assagioli speaks of what we might call "the power gap." In this, he notes the disparity between the vast physical power at the disposal of modern man and the relatively static quantity and quality of the psychic power used by man in his utilization of this vast power. As a matter of survival, we can afford to make fewer and fewer mistakes. Appraising the situation, Assagioli concludes that "the evil does not lie in the powers themselves but in the use man makes of them and in the fact that he allows them to overcome him and make him their slave."⁵¹ This is specifically analogous to Swedenborg's eschatological overtones in his doctrine of use. Briefly, in this perspective of faith, what makes for heaven or hell in the lives of men is the "use" to which they commit their whole being. In the analogy of faith, the

⁵¹ Assagioli, *Training of Will*, *op. cit.*, p. 2.

goal of therapy, its vision of "the good life" toward which it works, is of prime relevance in the evaluation of therapy.

Speaking of the mystical experience of Self-realization in spiritual psychosynthesis, Assagioli stresses that the mystical experience, in and of itself, is not the goal. Rather, "the goal of spiritual psychosynthesis has the very practical purpose of increased creativity, of increased ability to give of oneself to some chosen field."⁵² It is a goal expressive of the Swedenborgian eschatological hope.

2. The eschatological hope of Swedenborg

Enhancement of humanness through the actualization of unselfish love (a heavenly love), as the analogy of faith sees, is an ultimatum of the divine, ontological purposing of "a heaven from the human race." The goal of spiritual psychosynthesis, then, is an analogy of the Swedenborgian eschatological vision of the Grand Man--a vision of unity in interdependence, a vision of perfection from diversity, a vision in which each individual is beloved in his uniqueness and finds meaningful fulfillment of being through the "performance of his use" within the actualization of the totality-of-Being. To experience one's own being in this interperson, interdependence of heaven, is to experience the greater reality of one's fundamental belongingness in the "Ultimate Synthesis" of Being, which faith knows as God.

The vision of "salvation" in the eschatological hope of Swedenborgian faith is not a vision of isolated splendor in the "sinlessness" of never being in error or of never "missing the mark." Rather, the

⁵² Assagioli, *Psychosynthesis*, op. cit., pp. 206-207.

goal of repentance, reformation, and regeneration is a vision of interdependence and interrelatedness in which men live in "the good of truth." It is a vision of man living from a perspective of loving care, one for another--an embodiment of the self-actualization of the divine, a participating in the Will of God. In terms analogous, Assagioli writes that "the realization of the spiritual Self is not for the purpose of withdrawal but for the purpose of being able to perform more effective service in the world of men."⁵³ Such is the dynamic-of-reciprocity-in-love of man's being a recipient of life amid the actualization of the eschaton. It is this perception of "salvation" which is the goal of therapy for the Swedenborgian pastoral counselor, a goal seen as viable because of the ontology of love married to wisdom.

3. Synthesis: an analogy of the eschaton

The eschatological hope of Swedenborgianism is an ontological union of love and wisdom, with teleological power, ultimating in the interpersonal, interrelatedness of the Grand Man. To say it again, the goal of a life permeated with loving purposing, amid interdependence with like-minded others, is the heart of a Swedenborgian's faith in and discovery of meaning both in history and of history. Such is the hope in the eschaton. It is a vision the Swedenborgian views as viable for he sees this to be the very essence of Being--the very nature of the Ultimate Reality whom he calls God. Believing in a world of order--of end, cause, and effect--this faith sees the vitality of creative power

⁵³ *Ibid.*, p. 210.

to be a dynamic emerging whenever there is a co-habitation of the caring (the desiring to) with the skills of understanding (the knowing how to). To nurture such a co-habitation within one's self and within other selves, and to seek its actualization within one's interpersonal relations, is to be one with God, to live the prayer, "thy will be done on earth as it is in heaven."

In this merging of one's will with the will of God, in this at-one-ment between the created and the uncreated, one becomes immersed in the life that is called heaven, the life of interdependence of the Grand Man. The greater the sense of one's belonging to Universal Being, the greater is the awareness of one's distinctiveness--an experience, not of loneliness and separation, but of identity within the whole, an experiencing of cosmic belonging, a realization of one's ultimate belonging to God. Life within the Grand Man has intrinsic value and functional meaning resulting from the experience that "I do have power, enhanced by the interdependence of the whole." This is the essence of the integrated man: at one within his own totality, at one within his interpersonal relations, at one with the very Source of Being, and at one with all that has become. Such is the Swedenborgian vision of the regenerate man who is, after all, an actualization of that archaic vision, an angel. (No wings, please!)

The analogy is this: even as this faith sees a synthesis of love and wisdom in the divine, issuing forth in the power of Self-realization and Self-actualization in creation; so this faith sees man, in the image and likeness of God, having the capacity for a like marriage within his being, and having an analogous capacity for Self-

realization and Self-actualization as a co-creator. As the intentionality of the divine is understood to be a heaven from the human race; so the intentionality of the regenerate man is seen to be Self-fulfillment through use in the beloved community of the Grand Man.

In analogy, psychosynthesis seeks first the integration of the personality around the personal ego, and then the synthesis of this personality "around a much deeper center, which not only experiences a sense of self-identity, but also a sense of universality, of being in communion with other beings and with the universe at large."⁵⁴ Speaking of the synthesis of self and its discovery of the spiritual will, Assagioli writes, "we feel ourselves in tune with the universe; even more we feel that we are made of its substance, as a drop of water is made of the same substance as the ocean. We recognize ourselves to be an integral part of it and feel the joy of this recognition."⁵⁵

Pursuing the analogy further, as the highest angel, that is, the most regenerate person, senses most vividly his dependence on God for the very life that is his, so he is also most vividly aware of his individuality as a unique and distinct embodiment of that Life Universal. He knows himself to be, as it were, a child of God born of the marriage of Divine love and Divine wisdom.

It is this perspective of Swedenborgian faith which adds a dimension of ontological and eschatological depth to the experience of spiritual psychosynthesis and its empirical discovery that, "the

⁵⁴ Gerard, *Psychosynthesis*, op. cit., p. 4.

⁵⁵ Assagioli, *Training of Will*, op. cit., p. 21.

individual will, in freely submitting to the universal Will and merging with it, is neither annihilated nor diminished. At the very moment in which it would seem to die or cease to exist, it rises with new power, transfigured."⁵⁶ It is to be in the stream of life from God, moving toward regeneration, toward the synthesis of the spiritual Self with Ultimate Reality, toward enhancement of one's being, created in the image and likeness of God.

4. A criticism of psychosynthetic eschatology

In an overarching criticism of psychosynthesis from the Swedenborgian perspective of faith, there is the conspicuous absence of attention to the sense of community in which the individual discovers, not only Self-realization within the dimensions of the superconscious, but Self-actualization. This is not to suggest that Assagioli and other writers in the perspective are oblivious to this reality. Indeed, quite the contrary seems to be true. I here only make the criticism, as may be made of many psychotherapeutic schools of thought and of many theologies, that there is a bare minimum of attention given to the individual in community. Again, this is, perhaps, only to say that every emphasis is false, at least in terms of what it leaves out.

Assagioli emphasizes, as has been noted, that concurrent within the goal of personal and spiritual psychosynthesis is the enhancement of interpersonal relatedness and the enhancement of one's meaningful involvement--through service--with other Selves. It is a basic premise of psychosynthesis, as was so ably developed by Harry Stack Sullivan in

⁵⁶*Ibid.*, p. 22.

his interpersonal psychology, that there is no such thing as an individual psyche in isolation, that all Selves exist in interpersonal relationships.

Assagioli includes in his book a brief treatment of the "Technique of Imaginative Evocation of Interpersonal Relationships" which has the purpose of achieving "the right inner attitude towards other people."⁵⁷ One may get a feeling for the quality of these right relationships from the brief "Comments on the Technique of Henri Baruk for the Relationship Between Therapist and Patient."⁵⁸ Most reminiscent of Rogers' essential of unconditional positive regard, Assagioli notes Baruk's technique as one built on "the method of trust; i.e., trusting the patient."⁵⁹ It is an interpersonal, attitudinal stance of confidence and trust in the essential worth and potential-for-goodness that resides in the "other."

Gerard makes a tangential reference to the potential validity of, and need for, community when he laments the fact that "many churches do not spend time on the *techniques* which would evoke spiritual awareness."⁶⁰ He expresses his hope that this might change, recognizing that many efforts have and are being made within the church. He states his belief "that many techniques of psychosynthesis could also be of help in the church, particularly in pastoral counseling."

⁵⁷ Assagioli, *Psychosynthesis*, *op. cit.*, pp. 225-228.

⁵⁸ *Ibid.*, 229ff.

⁵⁹ *Ibid.*

⁶⁰ Gerard, *Psychosynthesis*, *op. cit.*, p. 24.

But, even in this brief reference to the church, the emphasis is still primarily on the enhancement of the Self, with no significant reference to the Self's actualization within community.

Within the historical perspective of religion, at least within the Judeo-Christian tradition, there seems always to have been a prizing of the covenant community. There seems, also, to have been experienced within the community the omnipresent dichotomy-in-conflict between the polarity of the pastoral and prophetic functions--the conflict within the polarity between the needs of the individual and the needs of community, the two dimensions of man's self-actualization as an individual Self and as an interdependent, member-Self within the covenant community.

Within the analogy of faith from the Swedenborgian eschatological perspective of the Grand Man, there is most vividly seen the need for community as the arena of Self-actualization--that interpersonal relatedness of Selves in which there is both the sense of the communion of Selves and the unity of Selves.

I will return to this subject of the need for community within the perspective of faith, and within the perspective of pastoral counseling, in my closing chapter. Here, I but take note of the Swedenborgian vision of a heaven from the human race, an eschatological hope seen in the imagery of the Grand Man; suggesting the analogy in therapy's goal of "the good life," and observing the relative impoverishment of Self-actualization without a beloved community.

E. Epistemological Resources

1. The a priori of Swedenborgianism

As has been noted in the developmental dimension of Swedenborg's epistemological concepts, there is a consistent evolving of his thinking concerning the deeper resources available within and to the psychic structure of man. Not unlike Assagioli, Swedenborg suggests in the *Economy of the Animal Kingdom* that if we will make the effort of introspection and reflection we will discover that "something flows into [the rational mind] from above, and enables it to understand, think, judge, will."⁶¹ This concept was later modified with the perception of man as a recipient of life and a citizen of two worlds, to see man in a state of spiritual equilibrium between the influx from heaven and hell. Chronologically earlier, however, in the individual archeology of the psyche, there is the "implantation of remains"--that elevation of the infant psyche into the "highest heavens" and the consequent insinuation (via empathy) of the psychic states of innocence, love, and charity. These "remains" are understood as a permanent resource of the individual psyche, a "reservoir of good" for the later process of repentance, reformation, and regeneration. It is this a priori resource on the deepest levels of the unconscious which is available both as a source of strength in the regeneration of the will and as a dynamic resource for good in the experiencing of spiritual temptation.

⁶¹EAK, Vol. II, Part II, #276; cf., Chapter IV, section B., 1, *et seq.*

From this perspective, the analogy of faith perceives the life of the superconscious as a means of communication with the Source of life and, equally important, it more satisfactorily accounts for the prevalence of evil, of pain, sickness, and destruction, by perceiving the reality of both heaven and hell within the psychic life of man. The daimonic is perceived as real on both the horizontal and the vertical dimensions of life. Further, Swedenborgian faith perceives that it is within this spiritual equilibrium of influx that man retains his essential freedom and the capacity for change, growth, and development. It is also within this freedom that man retains the capacity for a chosen life of hell. These are, however, axiological designations of the deepest levels of man's intentionality and not descriptions of his "station in life," nor justifications for indifference to social suffering and injustice.

2. The a priori of psychosynthesis

Repeatedly, writers for psychosynthesis speak of a priori resources in terms of "an inner source of love, of intelligence, of wisdom, of creativity, of inner direction and purpose . . ."; resources available for the "reconstruction of the personality."⁶² As with Assagioli, so Gerard refers directly to an "inner core of psychological health, of wisdom and purpose, which is there to be evoked. . . ."⁶³ In *The Training of the Will*, where Assagioli speaks of the will as a "revelation; an awakening," he also speaks of the sudden phenomenon of

⁶² Gerard, *Psychosynthesis*, *op. cit.*, p. 6.

⁶³ *Ibid.*

will in times of crises when, "from the mysterious depths of our being, there arises an unexpected energy which enables us to place a firm foot on the edge of the abyss or to confront our aggressor with calmness and resolution."⁶⁴ Within the literature of psychosynthesis dealing with the spiritual Self and the realm of the superconscious, there are numerous passages which suggest or imply the presence within the psychic structure of man of dimensions of a priori knowing,⁶⁵ and the dynamic of impingement or influx from epistemological resources beyond the resources of the specific psyche.⁶⁶

Within psychosynthetic theory as currently formulated, however, there is no adequate conceptual framework for the explication of these phenomena. The only direct dealing with the subject is a brief reference--less than one-half page--to the Jungian term, the "collective unconscious." Assagioli, referring to his diagram of the psyche, notes that the outer line "should be regarded as 'delimiting' but not as 'dividing.'"⁶⁷ His intent is to suggest constant give and take of psychic influence with "the general psychic environment." Assagioli acknowledges that he refers to the collective unconscious of Jungian thought but, disappointing from the perspective of faith, he develops

⁶⁴ Assagioli, *Training of Will*, op. cit., p. 4.

⁶⁵ Cf. Assagioli, *Psychosynthesis*, op. cit., pp. 38, 40, 49, 88, 117, 194, 198, 202-203, 217, 229; Gerard, *Psychosynthesis*, op. cit., pp. 5, 6, 24-26; Assagioli, *Training of Will*, op. cit., p. 4.

⁶⁶ Cf. Assagioli, *Psychosynthesis*, op. cit., pp. 19, 20, 44, 75, 198; Taylor, *Essentials*, op. cit., p. 8; Gerard, *Psychosynthesis*, op. cit., pp. 6, 9, 26; Assagioli, *Training of Will*, op. cit., pp. 3-4.

⁶⁷ Assagioli, *Psychosynthesis*, op. cit., p. 19.

the concept not at all. Rather, with something of a lament, he notes that Jung was not explicit about the meaning of the term, "in which he includes elements of different, even opposing natures, namely primitive archaic structures and higher, forward-directing activities of a superconscious nature."⁶⁸

3. The superconscious: an analogy of faith

Viewed in the analogy of faith from the Swedenborgian perspective, this is exactly the mixture and the conflict one would expect from the superconscious seen as the point of reception of influx from heaven and hell. This faith sees the reality of the whole of the spiritual world in which man lives with his thoughts and feelings, and this faith sees the impingement of heaven and hell within the dynamics of interpersonal relations on both the vertical and the horizontal planes of life.

As an analogy of faith, the efforts of spiritual psychosynthesis are seen as manifestations of and techniques for the regeneration of man--the re-ordering of his will and understanding in congruence with the love and wisdom of God. The sphere of the superconscious is, indeed, an epistemological resource for the psychic changing of man, but it is a resource permeated with *both* good and evil. To tap that resource "which remains unaffected" by the historical hazards of becoming, a resource which Swedenborg calls "the celestial in man" is to reach for the inmost in man with its "remains"--those most generalized

⁶⁸*Ibid.*

and universal intuitions of the good and true that are experiential imprints from infancy. Swedenborgian faith sees the superconscious as the ground of conflict between the call forward to the ever-expanding psychic world of heaven, and the call self-ward to the ever-decreasing world of hell and its restraints.

F. Psychosynthesis and the Three R's

of Swedenborgianism

Personal psychosynthesis, as the first step toward the "higher" goal of spiritual psychosynthesis, is analogous to the processes of repentance and reformation as prerequisites to the goal of regeneration. Spiritual psychosynthesis stands in analogy to regeneration.

1. Personal synthesis: an analogy of repentance and reformation

Swedenborg states, "Repentance is the first thing of the church." Repentance is not understood as a matter of lip-service, ritual, and performance of prescribed penitence. Repentance is the heartfelt feeling of grief and sorrow in response to *recognized* evil purposing and action. In the traditional language of faith, it is the awesome recognition that "I have sinned against God."⁶⁹

If it be useful to abandon "god-talk," however, one may sense the awesome discovery that he is in conflict with the very welfare of his own being, a hindrance to his own becoming. At any rate, within

⁶⁹ Evil may summarily be defined as an attitude of "I-It" in relationship to the whole of creation; the absence of the sense of awe, wonderment, and holiness in response to the "Thouness" of all creation, including--but not limited to--other Selves. Sin is understood as evil purposefully pursued.

the perspective of Swedenborgian faith, there can be no effective repentance without self-examination, resulting in recognition and acknowledgment of sin, with the desire for and effort made toward the amendment of life. With it, repentance can result in commitment, the will to change.

Personal psychosynthesis is precisely designed to facilitate the discovery of the "Thouness" of the personal self, beginning with the very process of self-examination which the perspective of Swedenborg calls for as the prerequisite, first step in repentance.

In looking to the most unique aspect of psychosynthesis, the training of the will, the analogy of faith may be pursued in more detail.

2. Training of the Will: An analogy of repentance and reformation

Consistent with Swedenborg's perception of the integrated man being characterized by the marriage of will and understanding, Assagioli notes of the will that it is ineffective when in conflict with the other psychic resources, "while its skillful and consequently successful use consists in *regulating* and *directing* all other functions toward a deliberately chosen and affirmed aim." As in repentance we are dealing with the discovery of conscious purposing, so in personal psychosynthesis "we are dealing with conscious will." Both, fundamentally, are directly related to value, for "motivation inevitably implies valuation."⁷⁰ Thus, psychosynthesis, in its training of the

⁷⁰ Assagioli, *Psychosynthesis*, *op. cit.*, p. 127.

will, is analogous to Swedenborg's perspective that *love* is the ontological "effort toward motion" in the whole of creation. Creative power, the capacity for change, results from the synthesis of this "effort" with the means of truth. Repentance, in the analogy of faith, is expressed in the training of the will.

Assagioli has delineated five stages in the training of the will. The *first stage* might be characterized as "defining and deliberation."⁷¹

It seems significant that in Assagioli's dealing with the question of motivation, a function of will, he makes no reference to the dynamic of grief, sorrow, and shame. Perhaps this is so as a reaction to religion's frequently destructive use of fear in relation to the sense of sin. Yet, the analogy of faith sees the reality of the sense of sin as a positive motivation toward the amendment of life, facilitating the process of changing the will. Genuine sorrow would seem to result from the sense of having betrayed one's lover and facilitates movement in the seeking of reconciliation. In this, the analogy of faith reaches a deeper perspective of the psychodynamics involved in "the training of the will"--a step in the process of repentance and reformation.

"The *second stage* in the use of the will is that of decision."⁷² Here, Assagioli seems to be singling out "intention" for special emphasis as the inevitable necessity for choice. Conflict is inevitable

⁷¹*Ibid.*, pp. 127-128.

⁷²*Ibid.*, p. 128.

and, from the analogy of faith, is understood in terms of spiritual temptation and the dynamic of "spiritual zeal," the release of energy from the conflict of opposites.

Conflict between the call forward to the best possible, and the lure of its lesser alternatives in every occasion of existence, is enhanced in Assagioli's "*third stage* in the act of willing," the stage of affirmation. This stage, within the perspective of Swedenborgian faith, is transitional from the stage of repentance to the stage of reformation. It is a change made possible by the capacity of the understanding to transcend the will. Reformation, I have noted, is the arena of man's freedom, of man's cooperation with God, if he so chooses.⁷³ This is the beginning of the literal re-formation of the psychic structure of man as the will is now confronted with preferred choice--the result of evaluation--and is called upon to "affirm" the decision with commitment of psychic energy toward the envisioning of a plan (the *fourth stage*) and the carrying out of the commitment into "action" (the *fifth stage* in the training of the will).

In the process of reformation, man must struggle against familiar (conditioned) responses of thought, feeling, and action. Though one understands what is good and needful in a given situation, it is common experience not to *feel* like acting accordingly. In the struggle for reformation, in pursuit of the training of the will, there is the freedom to *act as if*--a matter of affirmation, planning, and execution motivated by the commitment to a "good" *understood* as

⁷³Cf. Assagioli, *Psychosynthesis*, *op. cit.*, Chap. VII, pp. 7ff.

desirable. Perhaps an illustration will help to make the point clear.

Jill was in her mid-forties when she first entered the therapy group. Bright of spirit and intellect, she was a person with a seemingly native capacity for empathy and a creative therapeutic relationship to others. Except for some slight indication that warm and close relationships caused her mild anxiety, I wondered why she would pursue the rigors of therapy. But, her difficulty with warm and close relationships was exactly why she was in the group. She felt no love, no affection, for her husband. Granted, her husband was an alcoholic, but he had been "dry" for nearly two years, was responsible in his family obligations, and more than adequately provided for the economic needs of the family. What troubled Jill mostly was the conflict between her Christian commitment to marriage and her total lack of feelings of affection for her husband.

After Jill had been in the group for several months, she had gained significant insight into her psychic patterns carried over from earlier life and reinforced during the years of her husband's active alcoholism. In this her story is typical and one of satisfactory growth and development--except for her feelings toward her husband!

At this point, Jill made a commitment, and she used the technique of a half-hour's quiet time each day for the repeated evaluation and renewal of her commitment. She announced to the group that she still felt no affection for her husband, but she was ready to make this commitment: "I want to want to love my husband." She still didn't want to love him, but something in her scheme of values told

her she "ought" to want to. To this she made a commitment.

Progress was slow, irregular, and frequently fraught with intrapsychic conflict. Little by little, expressions and gestures of caring and affection were ventured within the supportive context of the group. She held hands with group members occasionally, and finally with me--a male! She felt affection and she "loved" it. She also felt sorrow more deeply than before. Her new-found affection turned to forgiveness of parents--for being finite and imperfect!--and finally to herself for being finite and imperfect.

Jill continued in the group for the three years of its continued meeting. She and her husband were recently visited at their home in the distant city where they had moved, and the greeting was punctuated with an embrace of warmth and affection. The same atmosphere permeated the home with comfortable, natural caring conspicuously present between Jill and her husband. In addition, Jill had learned braille and was volunteering time each week to teach the blind.

This incident is sketched as the most conspicuous example in my experience of one who has experienced a re-ordering of life through an explicitly conscious commitment to the understanding's presentation to the will, in the most explicit terms, "that evil is evil and good is good, and that the good is to be chosen."⁷⁴ In the conceptual framework of psychosynthesis, it is an example of the rebuilding of a personality around a unifying center.⁷⁵ Jill had discovered a "new"

⁷⁴TCR, #587.

⁷⁵Cf. Assagioli, *Psychosynthesis*, *op. cit.*, pp. 24, 26, 37; Taylor, *Essentials*, *op. cit.*, p. 9.

self by dis-identifying with the frigid, hostile, perfectionist committed to receiving her "due homage and revenge"; and by identifying her self with a more relaxed, finite, imperfect, and affectionate self.

For psychosynthesis, the self-identification is seen as being confirmed by dis-identification and by the training of the will to synthesize the whole person around the new center. In the perspective of Swedenborgian faith, the dynamic is one of spiritual temptation, of conflict between the loves of heaven and hell, with the freedom of the will to choose. It is a conflict that must be repeatedly confronted in the process of re-formation of the psychic structure of man. In either perspective, Jill remains a beautiful example of personal psychosynthesis of the self; of repentance and reformation in progress.

3. Spiritual psychosynthesis: an analogy of regeneration

To suggest, as it has been, that personal psychosynthesis is the necessary first step toward the spiritual psychosynthesis of the Self is pragmatically correct but analytically erroneous. To dis-identify the self from its equation with one or another aspect of the equipment which it uses in interacting with its environment, is to identify the self as a spiritual reality, which Assagioli defines as a center of consciousness. In the final analysis, the same is true of the spiritual Self and of the superconscious, as well. The process of synthesis is a whole, and not dynamically divided into steps. The essential difference which Assagioli would seem to make lies in the dimensions of the self's realization and the relative inclusiveness of the field of consciousness within which the self is realized.

The real distinguishing factor between the little self and the higher Self is that the little self is acutely aware of itself as a distinct separate individual, and a sense of solitude or of separation sometimes comes in the existential experience. In contrast, the experience of the spiritual Self is a sense of freedom, of expansion, of communication with other Selves and with reality, and there is the sense of Universality. It feels itself at the same time individual and universal.⁷⁶

In similar tones of pointing to "the beyond that lies within," Assagioli treats of the will. Though psychosynthesis does "emphasize the will as being the function most intimate with the self," Assagioli points to a more inclusive reality. He writes, "We think that there is such a thing as the 'unconscious will' of the higher Self which tends always to bring the personality in line with the over-all purpose of the spiritual Self."⁷⁷ One objective of spiritual psychosynthesis is to bring this unconscious will into the field of conscious experience. In doing so, the term "superconscious will [is used] . . . meaning that it operates from a level at which the conscious personal self is not aware."⁷⁸

Here, again, the analogy of faith would seem to bring into sharper focus the reality to which Assagioli alludes. In earlier portions of this paper, I dealt at some length with Swedenborg's concept of the ontology of love and the corresponding psychic ontology of love as the life of man. It has also been stressed in discussing the teleology of will, that love actualizes itself through the means of truth and that creative power is the first fruit of the marriage between

⁷⁶ Assagioli, *Psychosynthesis*, op. cit., p. 87

⁷⁷ *Ibid.*, p. 88.

⁷⁸ *Ibid.*

will and understanding--between love and wisdom. Further, it has been emphasized that the a priori, the intuitive acknowledgment of what is good and true, is not the possession of the specifics of knowledge, of facts (*scientia*), but the a priori has been referred to in the unusual terminology of the "implantation of remains"--that interpersonal and empathetic experiencing of states of "innocence, charity, and mercy." And, the source of this most generalized, most abstract, and most universal a priori knowing is seen to be within the dynamic concept of interpersonal influence which Swedenborg called "influx"--that impingement-upon-any-given-occasion-of-existence of the loves of heaven and the loves of hell.

In discussing the content of a priori resources in the Swedenborgian perspective, the emphasis has been on the presence of both that which is constructive (according to teleological order) and that which is destructive (in discord with teleological order). It is notable, however, that if Swedenborg's concept of the psychic structure of man is pursued to its temporal beginnings and its depths of the unconscious, there is that center of positive (heavenly) love, the "remains" of the earliest, empathetic experiences of innocence, charity, and mercy. There is, then, a resource for good--for wholeness, health, congruence--inherent within the psychic a priori of man.

Swedenborg's use of the word "charity" is quite specific, referring to congruence within the psychic structure. Specifically, charity is understood as the love-of-a-Being-above-oneself, or the love-of-a-comrade-as-oneself, married with understanding and ultimating

in interpersonal attitude and behavior. Without this marriage, no behavior, no matter how helpful in the realm of alleviating human pain and suffering in the world, is seen as indicating the presence of regeneration in the psychic structure of man. Charity refers to the nature of the love, a psychic state, not to acts of good works.

Swedenborg says of regeneration that it is exclusively and specifically the gift of God, finding actualization through the cooperation of man's efforts. Regeneration is the awakening of the deepest levels of the unconscious, the inmost of man, that this resource might become effective both in the directing of life and as a dimension of empirical, conscious experience. As man has involved himself in the processes of repentance and reformation, those analogous and earlier stages of psychosynthesis, and has cooperated on these levels in the re-ordering of the psychic structure, so he is now able to be the recipient of a new style of life, which Swedenborg calls a life lived from "the good of truth." It is a style of life resulting from the re-ordering of the psychic structure and motivated by the primacy of love; explicitly, the spiritual loves designated by the two great commandments of Christianity, though the statement of these loves may be variously formulated.

In the earlier treatment of Swedenborg's concept, it was noted that "regeneration is God's stimulation of the affection of good remaining from the earliest, unconscious experiencing." Regeneration is God's re-generating, re-awakening, re-vitalizing of life in the style of respondable and responsible being-in-love. It is an

experiencing, in the most intimate way, of one's total and utter dependence upon God for the good which he is, the good which he experiences, the good which he intends, the life which he knows, and the meaning which he perceives. The psychic motivation in such a style of life is powerful as one pursues the acquisition of knowledge, of skills, even things for the purpose of "use," for the purpose of fulfillment of service in the Grand Man of total, interpersonal and environmental interdependence. Such a style of life is both the end of the process of repentance, reformation, and regeneration; and the beginning of eschatological actualization.

To the degree that regeneration progresses within the psychic structure of man, to that degree does he sense his own being as totally immersed in the ontological Being of all that is. And, paradoxically, at the same time he senses his own distinctive and unique identity and use in the interdependence of ontological being. He senses, as an empirical reality, the perfection that comes from diversity, the oneness that comes from separateness, the pain of the part as the pain of the whole, the joy of another as joy in oneself. It is, it seems to me, an extended perception of the dynamics involved in Paul's vision of us all as members of "the body of Christ."

4. Spiritual psychosynthesis: an analogy of the Grand Man

Viewed through the analogy of faith, it is this reality of interpsychic interdependence of the Grand Man to which Assagioli seems to strive in his concept of spiritual psychosynthesis and the identification, the merging of the conscious self with the higher Self and its

awareness of the superconscious. This analogy from the Grand Man seems most a propos to the deepening understanding of the goal of psychosynthesis which is repeatedly emphasized as a goal lying beyond Self-realization toward the "increased ability to give of oneself" in service to others.⁷⁹

Assagioli sees "the price to be paid for the high achievement of Self-realization [to be] a drastic transmutation and regeneration of the personality."⁸⁰ It is, as he says, a many-sided process culminating in the "phases of development of the higher function which have lain dormant or undeveloped; phases in which the ego must let the higher Self work."⁸¹ In the perspective of Swedenborgian faith, there is a larger, integrating perspective of the dynamics of this "high achievement of Self-realization." It is a perspective that sees man not alone in his times of "enduring the pressure and the inevitable pain of the process," not alone in the times of his deepest spiritual temptation, but in the caring, supporting, and challenging presence of the Source of Being. In times of man's greatest need and openness, this faith sees man as the recipient of accepting grace, of God's saving work. Using the "remains" of an emotionally reminiscent experience, when once before one knew the need for acceptance in the total dependence of his being, God is now with man and extends, as always, the acceptance of love with the possibility that man will perceive that he is prized *just for his being*, and is needed in the perfecting

⁷⁹*Ibid.*, p. 207.

⁸⁰*Ibid.*, p. 49.

⁸¹*Ibid.*

of the Grand Man. Faith knows not the specifics of experience for any given man, but faith does know a means in the admonition, "Be still, and know that I am God."

Psychosynthesis knows an analogous technique dealt with in considering "The Relation of Our Will to Universal Will." Here, via the means of visualization and reflective meditation, we are challenged to the experience of an inner "Copernican revolution" through the realization that "we are one of many millions of the inhabitants of a small globe--one of the planets of a star which is in its turn only one of billions of suns forming a galaxy, and that the galaxies are countless."⁸² It is axiomatic with Assagioli that the cosmos is "pulsating with *Life* [and] is evolving under the guidance of intelligent laws, it must have significance and purpose."⁸³

In the discovery that the laws of the universe are for us and not against us, that cosmic power is available to us through our cooperation, Assagioli notes that we discover a paradox.

The individual will, in freely submitting to the universal Will and merging with it, is neither annihilated nor diminished. At the very moment in which it would seem to die or cease to exist, it rises with new power, transfigured.⁸⁴

In an imagery of words reminiscent of Swedenborg's teleology of will, Assagioli writes, "In the Laws that rule the Cosmos man discovers the laws which should regulate his own actions."⁸⁵

"DEUS PRO NOBIS"

⁸² Assagioli, *Training of Will*, op. cit., p. 21

⁸³ *Ibid.*

⁸⁴ *Ibid.*, p. 22.

⁸⁵ *Ibid.*

CHAPTER IV

SWEDENBORGIAN THEOLOGY AND

THEO-THERAPY

A. Introduction

In the introductory chapter, my thesis was stated to stress the centrality of perspective in the conditioning of interpretation, evaluation, and response to empirical data. More specifically, I stated this thesis in the proposition that the distinctively unique contributions of pastoral counseling are to be derived from the theological base of its perspective. Further, I stated that through his synthesis of philosophy, theology, and psychology, Swedenborg provided a fruitful, consistent, and coherent base from which the pastoral counselor may function as a self-consciously religious therapist. Following was presented a summary of Swedenborg's thought, the primary contributor to the theology of my perspective. In the chapter on Assagioli, I sought to demonstrate my thesis by examining psychosynthesis from the Swedenborgian perspective. In what follows, I wish to apply my thesis and my perspective more freely to pastoral counseling in particular and to ministry more generally.

It has been both my experience and observation that the pastoral counseling movement has rather indiscriminately borrowed thought systems, terminology, and methodology from the psychotherapeutic

disciplines. In doing so, the pastoral counselor has frequently found himself in the position of conflict between opposing concepts of the nature of man (ontology), the goal of therapy (eschatology), and the means of growth and development (epistemology). Therapeutically, the pastoral counselor seems to be using one set of concepts while theologically being committed to another. In effect, what seems to have been most characteristic, the pastoral counselor's basic perspective, was derived from psychotherapeutic theory, and from this base, contact was made with this, that, or the other tidbit of theological formulation. The theology of pastoral counseling became eclectic, tangential, and secondary.

I do not feel particularly critical of this as a phenomenon of the past nor as *one* approach to deeper understanding in the future. "God moves in mysterious ways his wonders to perform." My thesis is, however, that the time has come when the pastoral counselor, as a self-consciously religious therapist, must reverse the view of perspective. As a member of the "third force" seeking understanding of the nature of man, the pastoral counselor must formulate his understandings of ontology, eschatology, and epistemology within the framework of a consistent and coherent theological formulation. And, from this base, let him reach to make contact with the psychotherapeutic disciplines as eclectically as possible.

The road to truth is not a question of "either-or." The road of contribution for the pastoral counselor, however, is to be found leading from the center of his theological insights to the interpreta-

tion of, evaluation of, and response to the empirical data of experience. The road back, from experience to perspective, may in turn serve as a corrective to the a priori of theology.

Beyond this generalized thesis, I am attempting to demonstrate the genius of Swedenborg as lying in his synthesis of a consistent and coherent integration of the philosophical, theological, and psychological understandings of what is and of what's possible. In presenting the developmental dimension of his thought in Chapter II, I have sought to demonstrate this integration of disciplines within the Swedenborgian perspective. In addition, this developmental presentation demonstrates, I believe, the very process by which insight grows from the synthesis of the a priori and the a posteriori of knowing--from the prizing of both the revelatory and the rational in the understanding of man. In this, Swedenborg stands as a prime example of the thesis I seek to define concerning the "road to contribution" for the pastoral counselor. His life-style demonstrates the fruitfulness resulting when man is an empiricist at heart, a theologian in perspective, and an empiricist, once again, as critic of his own theology. From this "yin and yan" in knowing, one may expect a honing of perspective cutting closer to the heart of reality.

B. Theo-Therapy: A Viable Ministry Within

The Swedenborgian Perspective

1. The crucial question of perspective

C. H. Patterson, concluding his comparative presentation of some fifteen varied schools of psychotherapeutic thought, notes that

any system of therapy facilitates change provided at least two elements are present. First, the therapist must sincerely care about the people with whom he works. Second, he must believe in the efficacy of his theory and method. Patterson's summary statement is a bit more detailed and inclusive.

Most, if not all, approaches [to therapy] seem to include a relationship which on the part of the counselor or therapist is characterized by a belief in the possibility of client change; an expectation that the client will change; interest in and concern for the client, including a desire to help, influence, or change him; sincerity and honesty in the therapy process;¹ and confidence in the approach used to achieve client change.

The crucial question, however, is the framework of evaluation and expectation in which one makes the judgment that therapy has been effective. Within the perspective of all therapy, there is the ontological perception of what is, the eschatological perception of what's possible, and the epistemological perception of the means available for personal growth and development.

If one's perspective is such that man is seen as a closed energy system of conflicting instincts, and dysfunction is diagnosed as sickness, then one may judge success on the basis of having reached a tolerable state of homeostasis, having the incidence of anxiety lowered, and having enabled some degree of uninhibited expression of innate drives. In analogy, one might capture something of the sense of success within this perspective via the imagery of "psychic-hydraulics" in which equilibrium of internal pressure is the goal of therapy.

¹C. H. Patterson, *Theories of Counseling and Psychotherapy* (New York: Harper and Row, 1966), p. 497.

If, in contrast, one's perspective is such that man is perceived as in some sense an open energy system, as in some way in process and characterized by the dynamics of becoming, the very symptom of conflict may be interpreted not as sickness but as the necessary potential for growth--the creative tension toward becoming resulting from "the push of process and the pull of purpose."² In this perspective, homeostasis is not only *not* a criterion of success, it is not even a desirable state. Success in therapy will be related to the discovery of meaning, of purposing, and release *from* the immobility of conflict and *to* the synthesis of conflict in the pursuit of actualization. The analogy here might be captured in the image of a river blocked by a logjam, in which removal of the blockage is the goal of therapy.

2. Toward a definition of theo-therapy

The question of "success" in therapy is inextricably interwoven with the perspective of what is and of what's possible. Rogers has, to the best of my knowledge, been the most thorough and complete in defining the existential possible in his delineation of the characteristics of the fully-functioning person. A pursuit of the question in detail is worth further investigation. It is a crucial point here, however, as attention is given to defining a "theo-therapy." For, as I see it, it is in response to the question of what is and of what's possible that the theo-therapist is a "loner" amid his fellows in the helping professions.

²Attributed to Nels Ferré in class lectures at Andover Newton Theological School.

a. A self-consciously religious perspective.---Theo-therapy is to be defined *not* as a method or a technique of therapy; theo-therapy is a perspective that is self-consciously religious. Its specific perspective will be characterized by the specific theological perspective of the specific theo-therapist. There is danger in this, of course, in that one's a priori theology might well distort stimuli so that empirical data are warped to fit the theology. But, this is no more true for the theo-therapist than it is for the Freudian, the Rogerian, or the Skinnerite.

An example of the conditioning of perspective occurred with my presentation of a case study to a Freudian supervisor. After presentation and discussion, the supervisor diagnosed the subject as a sociopath and expressed a pessimistic prognosis. Now, I do not intend to fault my supervisor. After all, all the data he had to work with were those presented in the case study and discussion. I had the advantage of interpersonal involvement. My point is the importance of perspective. Without accepting the diagnosis within the medical model, I perceived the counselee as "a fellow-suffering human being" who was somehow blocked in his acceptance of acceptance (an ontological given), self-defeating of his own potential to love and be loved (an epistemological possibility), and frustrated in his lack of purpose (an eschatological vacuum). Within the perspective of theo-therapy, attention was focused on the question of goals, using the techniques of Reality Therapy, and the counselee responded by consciously defining his own goals and evaluating his behavior accordingly. Some eight

months later, as I write this, therapy has just been terminated with the counselee moving into rewarding interpersonal relationships within the marriage, on the job, and with the children.

It is my observation that the counselee came to *experience* ontological acceptance through the interpersonal relationship of mutual respect and caring that developed between us. Not that he cognitively identified and labeled the existential reality as an analogy of divine unconditional positive regard. Rather, after the establishment of involvement and in response to my "confession of faith" that God, as I understood that reality, accepted me in my "slobhood" and my belief that such acceptance was available to him, he began to "toy with the idea" that to love and be loved responsibly was a viable possibility. With a feeling tone of incredulous hope that I had not observed with him before, he responded with the question, "Do you think I'm ready to begin working on that level?" I could respond with an honest and simple, "Yes." The day was, I believe, a watershed in the course of therapy and in his life.

Again, I am not suggesting that I am a more skillful therapist than my supervisor nor more effective in any statistical sense. The point I am laboring is that perspective of what is and of what's possible conditions response to others, the interpretation of data, and the evaluation of success in therapy.

To repeat, theo-therapy is a perspective, not a method. It's perspective includes the ontological question of "what is," including the psychic structure of man and the reality of God--dead, alive,

retired, or just vacationing; that is, the question of the immanence and transcendence of God. The perspective of theo-therapy includes the eschatological question of purpose, of what's possible as the good life. And, the perspective includes the question of epistemology, especially as it relates to the resources available toward the facilitation of change, toward the actualization of the eschaton.

b. Eclectic methodology.--In method, theo-therapy is consciously eclectic--hopefully creatively eclectic, not just confused.³ Again, the perspective of what is and of what's possible will condition the methods used and when they are used. In this, theo-therapy is parallel with psychosynthesis in its efforts toward developing an individualized program of therapy for each person. For example, Assagioli's "technique for training the will" is compatible with theo-therapy but not definitive of it--equally so with Progoff's "twilight imaging," Rogers' client-centered therapy, Berne's Transactional Analysis, Glasser's Reality Therapy, and even Skinner's operant-conditioning, to mention but a few. The determination of compatibility is the responsibility placed on the theo-therapist as he must evaluate the specific method proposed in its relationship to the larger whole--his perspective as a self-consciously religious therapist, a pastoral counselor.

c. God-talk.--If, as Swedenborg suggests, "all religion is related to life, and the life of religion is to do good," then I may

³ A hope attributable to Howard J. Clinebell, Jr. during his class lecture of September 29, 1969 at the Claremont School of Theology.

insist that much of the dynamic value of religion is phenomenological, and much of the "learning of religion" is experiential. To talk about the ontology of love is not the same as to experience it in interpersonal relations. To work within the perspective that divine self-actualization is the power within creation is to hallow the interpersonal involvement of pastoral counseling with the knowing that God is actively present in this situation, in this dialogue, in this man-to-man relationship. To make this presence real--that is, to exploit the resource--is to manifest the dynamic of caring in the relationship of interpersonal involvement. Once caring is experienced, once responded to, once internalized, it can be further identified as the experience of God's grace, of divine acceptance, by everyone involved, including the pastoral counselor.

Identification, labeling, is not for the purpose of "making therapy religious" or for justifying the adjective "pastoral." Identification is for the purpose of pointing to the greater reality, the new possibilities, the call forward not yet expected or experienced. Theo-therapy, with its ontological perspective of God the Creator and its eschatological perspective of the Grand Man, has an openendedness toward the possibilities of becoming that is distinctive in its content of meaning found in the interpersonal relationships of becoming.

This perspective of what is and of what's possible, it seems to me, suggests the essential need for "God-talk" in theo-therapy. By God-talk I refer to the whole sphere of traditional, religious terminology. It is a heritage of rich symbolism and, like any good symbol,

points beyond the limits of reality as now experienced toward the depths and heights of reality as it may yet be experienced.⁴ The use of God-talk, of course, need not be a fetish with the theo-therapist. Neither need it be abandoned in favor of the reductionistic sterility of scientific objectivity that would reduce man to a pressure cooker of instinctual and conflicted drives--all of which are granted to be "honest feelings" only if they are destructive. In one way or another, the theo-therapist is oriented to the facilitation of response to the ontology of love and the eschatology of the call forward. He seeks the reality of self-actualization in community, an ultimatum within the experience of man of the Two Great Commandments of the Christian faith.⁵

d. Perspective: evaluator and evaluated.--In my search for clarity in the delineation of theo-therapy, I stress the point that all therapy and all therapeutic schools of thought function with a perspective which conditions their perception of and response to the "other." Arguing that the a posteriori is not the only means to truth, I am insisting that the theo-therapist will place high value on cognitive awareness of his own a priori perspective so as to minimize the distortion of his own perceptions, as well as those of the counselee.

⁴For a provocative presentation of the psychodynamics of symbolism, see: Ira Progoff, *The Symbolic and the Real* (New York: Julian Press, 1963), Chap. 6, esp. pp. 210-219.

⁵For a discussion of God-talk, see William E. Hulme, *Pastoral Care Come of Age* (Nashville: Abingdon Press, 1970), Chap. III, "The Dialogical Approach in the Use of God-Language," pp. 45-64.

He will consciously evaluate his goals and methods of therapy from his theological belief-system, and he will consciously evaluate his belief-system from the data of experience. He will be, however, self-consciously religious in his perspective.

3. Theo-therapy and Freud

For anyone seeking to conceptualize the resources for change available to and within the psychic structure of man, it would take the most gross kind of ingratitude not to acknowledge our lasting indebtedness to Sigmund Freud and his rediscovery of the importance of the unconscious.⁶ This indebtedness I acknowledge, though I find myself at serious odds with his further concept of man as a closed energy system inevitably and increasingly in conflict with the processes of socialization.⁷ In Freud's perspective, the unconscious is never a positive resource for the becoming of man, it is ever the dungeon of the painful repressed. As such, the essential pessimism of Freud may be seen as both cause and effect of his perspective and of his perception of man as the reservoir of undisciplined and nonpurposing bio-psychic instincts.

To protest Freud's perceptions is not new. Indeed, from Adler with his concept of the will to power, through Jung's conceptualization

⁶For a beautiful statement of appreciation for the contribution of Freud, see Viktor E. Frankl, *The Will to Meaning* (New York: World Publishing, 1969), pp. 10-12.

⁷Sigmund Freud, *The Future of an Illusion* (London: Hogarth Press, 1928). See also, Ira Progoff, *The Death and Rebirth of Psychology* (New York: Julian Press, 1956), pp. 16-45.

of the collective unconscious as a resource for individuation, and Fromm's analysis of man's rejection of personal responsibility in his haste to "escape from freedom," on to Frankl's perception of man with "the will to meaning," there has been a veritable avalanche of protest proclaiming the freedom and purposing inherent in the nature of man. From the perspective of a Swedenborgian theo-therapy, the failure of classical psychoanalysis was inherent in its eschatological pessimism seeing homeostasis as the epitome of the good life. It was a pessimism reinforced by its epistemological rejection of interpersonal involvement in therapy, and confirmed in its ontological perspective of conflicted instincts. In not one of these dimensions of perspective was there a basis for either man's becoming or his belonging. Man was perceived as a stranger in a hostile world. As a consequence, "success" in therapy could result, at best, in an equilibrium of conflicted drives amid existential alienation.

Thinking of the existential vacuum of personal life that seems so characteristic of our day, it occurs to me that it has been the popularization and vulgarizing of "earliest Freud" which has contributed to the current cultural perspective serving as the incubator nurturing the sense of meaninglessness and powerlessness within one's own destiny. When man is perceived within the perspective of the "machine model" or the "rat model" as the hapless consequence of psychic and social determinism, and when there is the breakdown of traditional value systems which purportedly defined the meaning of life, then there is little left from which to derive significance, purpose,

commitment, and meaning in personal life. The popular preoccupation with psychic archeology in the name of "insight," what Frankl has so aptly called "mass hyperreflection,"⁸ is a breeding ground for the pseudo-scientific interpretation of all behavior as determined. It nurtures the apathy of irresponsibility and the meaninglessness of helplessness of which Rollo May writes in *Love and Will*. This "cop-out on humanness" in the name of "doing my thing" appears to me as one expression of what I would call the secularized doctrine of cheap grace.

There is no intent here to hold Freud responsible for the popular distortions and extrapolations drawn from his thought. I am attempting, however, to demonstrate the pervasive effect of perspective on the existential experiencing of life. In speaking to the present predicament of man, Frankl notes that "actually the misinterpretation of the existential vacuum as a pathological phenomenon is the result of its projection out of the noological space into the psychological plane."⁹ His point is that the basic contributing factor to the existential vacuum is "a spiritual problem, a moral or ethical conflict."¹⁰ The loss of meaning in personal life is a noogenic phenomenon. I understand Frankl's use of the word "meaning" to be nearly synonymous with May's "intentionality" and Swedenborg's "life's love." Meaning in life is not something one can give to another. It is my observation

⁸Frankl, *Will to Meaning*, op. cit., p. 100.

⁹*Ibid.*, p. 87.

¹⁰*Ibid.*, p. 89.

that meaning in life, like joy and happiness, is a by-product of purposing in life. Again, I suggest, being cannot be separated from becoming. And, becoming is not simply a matter of deterministically being "pushed from behind." Becoming is the free choice of responding to the call forward. In the choosing, one discovers meaning and power in life. This is, I believe, a perception within theo-therapeutic perspective.

4. Theo-therapy and psychic ontology

a. Influx in the *anima* and the *animus*.--Swedenborg's psychic ontology of "three-storied man, plus a body" provides for me a description of the intended psychic ordering of man. The *anima*, understood as the inmost of the unconscious, is the seat of reception of influx, immediately from God and mediately (interpsychically) from heaven and hell. Heaven and hell, it may be recalled, are axiological designations descriptive of the "quality of the loves" that characterize the interpersonal relations of man. Thus, influx from heaven and hell flows into the *anima* of man with the consequent excitation of his mixed loves. This interpersonal psychodynamic process I think of as "empathetic seductiveness" stimulating "the loves of the soul and their opposites," the mixed loves, from which man chooses and governs his life.

At this point, it is important to recall that in the Swedenborgian perspective man is perceived as a citizen of two worlds, both of which are spiritual; that is, both of which are characterized by the capacity to think and to love. Thus, psychodynamically, not only is

man susceptible to influx via the *anima*, but also via the *animus* which is understood as the most external of the unconscious. Thus, through the empirical phenomena of interpersonal relations, man is also susceptible to empathetic seductiveness stimulating the mixed loves of heaven and hell. The distinguishing difference lies in the fact that influx into the *animus* is through the means of the body, and its sensorium, as a vehicle of communication between persons.

The immediate influx from God into the *anima* is perceived as an unconscious sensitivity to God's intentionality, to the "will of God" for man. This dynamic is aptly understood in John B. Cobb's concept of the call forward of God in each occasion of existence. This call forward is understood as an a priori, initial aim involving the "best possible actualization, given that situation."¹¹ This is not a call forward to a predetermined specification of behavior patterns. Rather, in Swedenborgian terminology, it is the call forward to the becoming of an angel; that is, the becoming of a person characterized by the love of a being greater than oneself and by the love of the comrade as oneself.

Thus, influx, in the perspective of the Swedenborgian therapist, is understood as an interpsychic dynamic giving rise to the anxiety and tension of spiritual temptation; that is, the stimulation of conflicting loves of heaven and hell. It is within the anxiety of temptation that man has intrapsychic (spiritual) freedom. Influx,

¹¹ John B. Cobb, Jr., *A Christian Natural Theology* (Philadelphia: Westminster Press, 1965), p. 154. See also, John B. Cobb, Jr., *God and the World* (Philadelphia: Westminster Press, 1969), pp. 48ff.

immediate or mediate, is never experienced so powerfully as to destroy man's freedom to ignore or reject it.

b. The "battle ground" of the *mens*.--The *mens* is understood as that conscious dimension of the psychic structure of man which is the "battle ground" of wrestling, sorting, interpreting, evaluating and choosing amid the particulars within the infinite incidents of impingement from the ubiquitous influx of heaven and hell through the *anima* and the *animus*. In this dynamic of choosing-to-identify-with, the Swedenborgian theo-therapist affirms the emphasis of psychosynthesis that "man is powerless over that with which he identifies." However, the element of "powerlessness" is relative and tempered by man's freedom to choose which is perpetuated by his capacity for conscious perception, his capacity for valuing.

It is in his axiological choosing that man experiences the process of becoming and discovers meaning in life existentially. In this dimension of perspective, Swedenborgianism is most nearly paralleled by Logotherapy. Frankl writes, "Man is pushed by drives. But he is pulled by values. He is always free to accept or to reject a value he is offered by a situation."¹² Again, he writes, "meaning must be found but cannot be given, least of all by the doctor [or the theo-therapist]. The patient must find it spontaneously."¹³

c. The "givenness" of "remains."--Spontaneousness, like insight, always takes place within a context, never within a vacuum.

¹² Frankl, *Will to Meaning*, op. cit., p. 57.

¹³ *Ibid.*, p. 67.

Thus, I point to the final element of psychic ontology within the perspective of the Swedenborgian theo-therapist; the givenness of "remains." In this I differ with Swedenborg for I perceive that this dimension is both a blessing and a curse. It provides not only the empathetic resource of "heaven experienced" but the empathetic blockage of "hell experienced," as well. It is in response to the phenomenological hell of the "remains" that man becomes psychically determined, and arrested in the process of becoming. To avoid anticipated experiencing of the pain of hell in interpersonal relations, man erects a multitude of defense mechanisms and barriers and constructs a centripetal psychic life of increasing loneliness and despair. In a summary way, I can agree with Virginia Satir¹⁴ that the basic psychodynamic here is the perception of low self-esteem, or what Harris calls the feeling of being "not okay."¹⁵ I understand this dynamic in the pervasive sense of undifferentiated "gut-level feelings" about one's acceptableness in a cosmic sense. Low self-esteem, not-OKness, is phenomenological identification with hell--a residual of "remains" experienced in the existential now.

As a positive resource, the "remains" provide the deepest (earliest) experiences of "being baptized" in the accepting love of God. These experiences of unconditional positive regard continue as an ontological resource for the becoming of man in the process of

¹⁴Virginia Satir, *Conjoint Family Therapy* (Palo Alto: Science and Behavior Books, 1967), pp. 91-105.

¹⁵Thomas A. Harris, *I'm OK--You're OK: A Practical Guide to Transactional Analysis* (New York: Harper & Row, 1969), cf., pp. 37-53.

repentance, reformation, and regeneration. These "remains" of experienced self-esteem and OKness are re-awakened through subsequent experiences of interpersonal acceptance which are emotionally reminiscent of experience long forgotten.

Thus, within the Swedenborgian perspective of theo-therapy, the pastoral counselor is being only empirically realistic and theologically consistent in speaking of the hell of determinism and the difficulty of facilitating the recovery of spiritual freedom. But, he is also realistic in his optimism, knowing that within, and available to, the psychic structure of man there are the resources for re-identification and re-evaluation of the self within the phenomena of interpersonal relations of caring. Ontologically, man is OK with God!

5. Theo-therapy and epistemological perception

a. "Remains" as a resource for change.--The "givenness of remains" is to be understood also as a dynamic both facilitating and resisting change--an epistemological resource within the psyche containing the subliminal perception of heaven and of hell. In this, Swedenborg's theology and psychology find a compatible parallel in Harry Stack Sullivan's interpersonal theory of psychology. As the "implantation of remains" is understood as the unconscious experiencing of the "feeling tone" of heaven and hell of interpersonal experiencing, so Sullivan speaks of the origins of the "uncanny emotion of anxiety" as being acquired from the mothering one via empathy.

Sullivan's use of the term "anxiety," defined as a drop in the state of euphoria, is used exclusively in the negative sense of felt

insecurity about the security of the organism. As experienced by the infant, anxiety has nothing specific about it and thus does not acquire any specific, appropriate action for avoidance or relief. How anxiety is transmitted from the mothering-one to the infant "is thoroughly obscure. [It is] . . . a manifestation of the indefinite--that is, not yet defined--interpersonal process to which I apply the term empathy."¹⁶ The mothering-one's anxiety need have no specific reference to the infant whatsoever. But, that is of no consequence to the infant organism for it has no capacity for identification, evaluation, or defense. It is sufficient that the mothering-one be experiencing anxiety, for whatever reason, when interpersonally involved with the infant. From this experience, the infant acquires anxiety, without discrimination, but with its "never-to-be-completely-grasped dimension of fear."

It seems strange that Sullivan, who so directly paralleled Swedenborg's concept of the "implantation of remains," virtually ignores discussing enhancement of the state of euphoria via empathy from the mothering-one. Perhaps, since Sullivan built his theory on the thesis that the proper sphere of psychiatry is the study of interpersonal relations, we may presume that he assumed this as obvious. At any rate, Swedenborg, inversely to Sullivan, placed major emphasis on the positive content in the "remains" as a resource for good, never to be lost. Similarly, as an introduction of the infant psyche into the interpersonal experience of heaven, the "remains" of good have nothing specific

¹⁶ Harry Stack Sullivan, *Collected Works*, Vol. I (New York: Norton, 1956), "The Interpersonal Theory of Psychiatry," p. 41. Cf. Chap. 1, and in the same volume, "Concepts of Modern Psychiatry," Chap. 1.

about them but are indiscriminately experienced as a rise in the state of euphoria--the experiencing of the good feeling of knowing, interpersonally, ontological unconditional positive regard. The quality of the positive "remains" I would hear most closely paralleled in Erik Erikson's discussion of the psychic state of "trust" derived from the favorable resolution of the unconscious issues in the first stage of growth and development.¹⁷

At any rate, the unconscious feeling tones of "remains" are susceptible to excitation, even to the intensity of conscious awareness, through the existential experiencing of the emotionally reminiscent. Thus, the presence of anxiety, within the perspective of Swedenborgian theo-therapy, is not understood as pathology. Rather, symbolized in the terminology of "spiritual temptation," anxiety suggests the presence of conflict between "the loves of the soul and their opposites." Anxiety may well be the indication of the presence of a moment of growth, the struggle of choice between identifying with heaven or hell, a moment of decision in the existential now between the uncertainty of the call forward and the security of perpetuating the past.

Anxiety is not only the symptomology of fear, it may also be the symptomology of excitation, of expectation, as one senses the subliminal perception of purpose in life and senses the discovery of meaning. In the dynamics of becoming, anxiety accompanies the moment by moment choices between life and death, between stagnation and

¹⁷Cf., Erik Erikson, *Childhood and Society*, 2d ed. (New York: Norton, 1963), pp. 247-251.

becoming. Rather than being a symptom of "sickness," for the therapist the presence of anxiety is a clue that the dynamics of growth are present.

Swedenborgian theo-therapy need not deny the reality of psychic conditioning and its consequent deterrent to man's becoming. In Swedenborg's concept of "remains," there is a primitive conceptual vehicle to be enriched by the deepened understanding of the psychodynamics of growth and development of today's more adequate psychological theory. Though the theo-therapist may protest *for* the presence of constructive dimensions in the unconscious, he need not deny the presence of the destructive. It is the polarity of heaven and hell, of psychic reality, in which men live in the here and now.

Though the Swedenborgian theo-therapist recognizes the reality of psychic conditioning, I would concur with Hulme when he protests that "it is sheer nonsense for William Glasser to say that 'knowledge of the cause of human behavior has nothing to do with therapy.'"¹⁸ The very meaning of repentance necessitates the person's examination of his past and his present, determining what he is responsible for and what he is not. If divine grace means anything at all, it would seem to be saying that man is not condemned by his past, but he is responsible for what he becomes. Man's becoming, however, is not out of a vacuum. Man's becoming is always out of his being, which is determined by his having been and the freedom of the present.¹⁹

¹⁸Hulme, *Pastoral Care*, *op. cit.*, p. 63.

¹⁹For a discussion of the thesis that one's belief about the nature of the self and ultimate reality affect the psychic structure,

b. "Success" in therapy.--In the epistemology of the Swedenborgian perspective, "success in therapy" involves a change in the perspective of what is and of what's possible. To change perspective, however, is not a matter of manipulating behavior or "straightening out" the belief-system so that one believes correctly. It is a process which involves the total psyche in the phenomenological discovery of both the "OKness of being" and the openness to becoming--a reawakening of "remains."

Negative symptomology is always a "cry for help" from a fellow-suffering human being who is unable to accept the acceptance of ontological love. It is understood as distortion in the influx from heaven and hell, an excitation of the negative in the "remains," and is a threat to man's spiritual freedom; that is, to man's freedom to think and to love. Such distortion inhibits self-realization (the result of the security-operations, in Sullivan's terms) and blocks fulfillment of the basic human need "to love and be loved and the need to feel we are worthwhile to ourselves and to others."²⁰

To change the distortion in influx is to experience "spiritual temptation." It is a process moving through the experiences of repentance (self-examination, insight, and accepted responsibility) and reformation (an attitudinal change with behavioral modification accordingly), eventuating in regeneration (man's openness to God's love).

see Cobb, *God and the World*, *op. cit.*, esp. pp. 57-60. See also, John B. Cobb, Jr., *The Structure of Christian Existence* (Philadelphia: Westminster Press, 1967), pp. 145-148.

²⁰William Glasser, *Reality Therapy* (New York: Harper & Row, 1965), p. 45.

The role of the theo-therapist is often confrontational and reality oriented. However, it must always be permeated with a deep and abiding respect for, and prizing of, the inherent worth of the "other." The dynamics of the therapeutic relationship, however, are interpersonal and always more than the extending of unconditional positive regard from the therapist to the counselee. Glasser's concept of "involvement" is more to the point when this is understood not only as the therapist's honest and open caring about the other with a willingness to walk with him through the hell of becoming. But, involvement is understood also to include the "other's" reciprocating as he comes to see the therapist as "someone he can care about and who he can be convinced cares about him."²¹

In further concurrence with Glasser, theo-therapy is no ministry for the emotionally timid for "the therapist must be able to become emotionally involved with each patient."²² This is only to say that to love deeply is to be vulnerable to pain; love and pain are the experiential poles of caring, an ontological reality seen in the Crucifixion.²³

²¹*Ibid.*, p. 21 ff.

²²*Ibid.*, p. 23.

²³For a presentation of Whiteheadian philosophy of God's involvement in the reciprocity of love and the perception of God as "the great companion--the fellow-sufferer who understands," see Cobb, *Christian Natural Theology*, *op. cit.*, especially pp. 96-110; 215-217; Cobb, *The Structure of Christian Existence*, *op. cit.*, pp. 133-136; and Cobb, *God and the World*, *op. cit.*, pp. 48-50.

6. Theo-Therapy and Eschatology

a. An ever-present vision.--Within the perspective of the Swedenborgian theo-therapist, there is always present the perception of the eschaton toward which we seek to move. To me, it makes no sense to speak of change, of growth and development, without asking the question, "Toward what?" To the degree that they connote homeostatis within the psychic structure of man, health, wholeness, peace of mind or soul, adjustment--all are inadequate as symbols of the eschaton. A "balance of psychic energies" is not very exciting as a goal toward which to work, often at the price of considerable pain. Insight into the psychic archeology of one's existential chaos is not particularly helpful either *unless* it provides the freedom to move in the process of becoming. This is precisely what I understand to be the psychic function of repentance and is understood as the value of insight therapy within the perspective of theo-therapy.

b. The limiting of inadequate vision.--It is, in my opinion, the lack of an adequate concept of eschaton, of "the good life," that has undermined the effectiveness of many schools of psychotherapeutic thought, pre-defined the limits of their capacity to facilitate the becoming of man, and placed them in direct conflict with the perspective of a Swedenborgian theo-therapy. Frankl has stated it beautifully.

According to one definition, meanings and values are nothing but reaction formations and defense mechanisms. As for myself, I would not be willing to live for the sake of my reaction

formations, even less to die for the sake of my defense mechanisms.²⁴

c. The challenge of the Grand Man.--My thesis here is that the Swedenborgian perception of the Grand Man, the eschatological symbol of self-actualization within the social dimension of interpersonal involvement and responsibility, is an adequate, meaningful, and challenging goal toward which to work in the here and now. It provides a perspective with the power to call one forward, out of the existential apathy of powerlessness and meaninglessness, and into the process of ever-deepening relationships of caring and interdependent wholeness which prizes the uniqueness of individuality within community.

Within this perspective, one can never rest content with any kind of pietistic holiness, be it of the old brand of religious pietism or the new brand of psychological pietism. The Swedenborgian as theo-therapist, however, will recognize the frequent need of the specific individual to withdraw into introspection as a means toward self-realization. Subsequently, the theo-therapist will watch for the opportune times to facilitate re-entry into the larger social arena as the sphere of self-actualization. Conversely, the Swedenborgian can never rest content with social action and social change that loses sight of the individual for whom the social change is intended as a benefit.

Thus, I would need to reject the suggestion once made to me that therapy is analogous to the role of John the Baptist serving the

²⁴Frankl, *Will to Meaning*, op. cit., p. 54.

function of preparing the way--I suppose, for the actualization of the eschaton at some future date. C. H. Dodd's understanding of the Biblical imagery of the kingdom's being at hand as a "standing on the threshold of the doorway"--as being, yet becoming--is much to the point. The actualization of the eschaton is both present and future. My contention is that the theo-therapist must not be content with John the Baptist's role of preparing the way. Rather, in his therapy, he must walk along the way of Jesus in proclaiming the Good News of both God's accepting love and the Good News of the eschaton--of self-actualization within the beloved community.

The theo-therapist proclaims this gospel, not by the "preaching of the Word" in one-to-one or group relationships, as per Thurneysen,²⁵ but he self-consciously proclaims this gospel via a life-style in the therapeutic relationship. His is a ministry of presentational theologizing in the living experience of interpersonal relationships. In due time, and in response to individual need--admittedly a subjective judgment--the theo-therapist will introduce the "fellow wayfarer" into the life of the beloved community, the church. This is to understand the church as one expression of the fellowship of those who move toward the actualization of the eschaton in time, a community of fellow seekers offering mutual support, acceptance, and challenge.

In the Swedenborgian perception of the Grand Man, the theo-therapist works in a perspective that provides a marriage of the prophetic and the pastoral functions of ministry. The perspective

²⁵ Eduard Thurneysen, *A Theology of Pastoral Care* (Richmond: John Knox Press, 1962).

includes not only the needs of individuals, per se, but the conscious awareness of social structures that either enhance or inhibit individual actualization. This is not to say that the theo-therapist, as an individual, must be proficient in both dimensions and in all functions of ministry. It is to say that, within the eschaton of the Grand Man, theo-therapy is a viable ministry when it is acutely aware of the larger social and interpersonal dimensions of self-actualization; when it is aware that social structures provide not only the arena for self-actualization but also the arena for destruction of persons. Thus, the theo-therapist needs to be in direct communication and involvement with other means and other resource people seeking facilitation of change, both individual and social.

I would go on to say that the tension between the prophetic and pastoral in ministry is something more than the polarity between personal and social expressions. With reference to preaching the Good News, Roy Pearson has identified the dual challenge of "comforting the afflicted" and "afflicting the comfortable."²⁶ For the most part today, afflicting the comfortable involves confrontation with the larger social dimensions of civil rights, social justice, economic opportunity, and racial equality. But, I suggest, the polarity is not limited to this, but is inherent within the theo-therapeutic relationship itself. For example, in confrontational therapy, as in much marriage counseling, the therapist often finds himself in the position

²⁶Roy Pearson, *The Ministry of Preaching* (New York: Harper & Bros., 1959). See Chaps VII and VIII.

of having to afflict the comfortableness of the "innocent one," the wounded one, the martyred one. This prophetic function of "shooting down" the long-suffering of self-righteousness is only done effectively within the pastoral function of caring and empathetic understanding and acceptance. Theirs is the deeper pain of alienation and loneliness to which the pastoral within therapy responds with support. Thus, within the practice of theo-therapy with individuals and groups, there is the need for the synthesis of the pastoral and the prophetic of ministry.

d. The eschaton: a therapeutic resource.--I have spoken of the beloved community--the *koinonia*--with reference to the Swedenborgian perspective of the eschaton. I note it here, in its temporal expression, as a prime resource for the theo-therapist.

In his definitive work, *Basic Types of Pastoral Counseling*, Howard J. Clinebell, Jr. suggests that "a local church should strive to become a healing, growth stimulating, redemptive organism. Pastoral care, rightly understood, is a function of the entire fellowship."²⁷ William Hulme suggests that "the good news of reconciliation is communicated not only verbally as in preaching, but also through phenomenological involvement" within the fellowship of the church.²⁸ Both assume the presence of an ongoing congregation. It has been my experience through six years' work at the Good Shepherd Center for Group Experience that the need for belonging-in-fellowship is so basic that

²⁷Howard J. Clinebell, Jr., *Basic Types of Pastoral Counseling* (Nashville: Abingdon Press, 1966), p. 283.

²⁸Hulme, *Pastoral Care*, *op. cit.*, p. 85.

counselees wanted to join the Center even though the ministry at the time was primarily one-to-one and group therapy. As I see it now, the beloved community is an essential resource for the work of the therapist and provides several necessary means for the facilitation of repentance, reformation, and regeneration.

First, the beloved community provides a "half-way house" for the individual who is making his way from dysfunction to participation in living. To repeat myself, self-realization finds self-actualization only within interpersonal relations. To state it differently, the personal autonomy and authenticity so prized by the existentialists seem rather meaningless to me unless there is the "other" over against whom I may *choose not* to exercise my autonomy! In the clumsiness of becoming, the beloved community provides the arena of understanding and accepting others with whom I may gain strength through practice without having to deal with the very social dynamics (be they of marital, family, or larger social context) within which I failed to cope previously.

Second, the beloved community provides the interpersonal environment of caring for others who are concerned with my continued growth. Thus, it may serve the function of confrontation by being the "identifying and pointing community" that helps delineate phenomenological involvement in a larger perceptual context of meaning. This function is one of presentational theologizing, a group expression of the analogy of faith which identifies the specific existential happening within the context of greater reality. As a caring community, the

theologizing is presentational so that each individual can "take it or leave it" as he sees fit. That which is presented is not offered for belief or as a criterion of acceptance within the beloved community. Rather, the presentation is an offering of both support and challenge in the excitement of becoming--a natural process of comforting the afflicted and afflicting the comfortable.

Third, the beloved community offers a natural setting for the grouping of like-minded people who may seek self-actualization in the sphere of social action and political power. Again, it is a means of moving between the pastoral and the prophetic dimensions of discipleship toward the expression of caring in the larger social context.

All three of these functions are essential adjuncts to the work of the theo-therapist as they provide the arena of imperfect expression of the eschaton--the purposing from which creation proceeds.

7. God: the ultimate resource of theo-therapy

a. Maslow's "core religious experience."--Abraham Maslow has observed that "the very beginning, the intrinsic core, the essence, the universal nucleus of every known high religion . . . has been the private, lonely, personal illumination, revelation, or ecstasy of some acutely sensitive prophet or seer."²⁹ Though Maslow is holding no brief for the special validity of any revelation-claim, he does witness to the validity of Peak-experiences as a means to knowledge and suggests that once we penetrate beyond the diversities attributable

²⁹ Abraham Maslow, *Religions, Values, and Peak-Experiences* (Columbus: Ohio State University Press, 1964), p. 19.

to "localism in both time and space," we arrive at a common ground which "we may call the 'core-religious experience.'"³⁰

b. Frankl's "reality behind a sequence of natural events."--

In a similar vein, Frankl objects strenuously to the specialist who makes grand, generalized pronouncements about the nature of man, "speaking of the 'nothing-but-ness' of man" out of his own restricted perspective in which he "no longer sees the forest of truth for the trees of facts."³¹ The thrust of Frankl's arguments are for the larger perspective which includes the spiritual dimension of man--for which he substitutes the phrase "the noological dimension," "since in English 'spiritual' has a religious connotation, the term must be avoided as much as possible."³² Frankl argues, as does Maslow, for the thesis that all supranatural insight is explainable within the confines of man, though he does allow, however, that "I for one am convinced that if there is such a thing as Heaven, and if Heaven ever accepts a prayer, it will hide this behind a sequence of natural facts."³³

c. Swedenborg's "love taking form via wisdom."--With the concepts of the "core-religious experience" and of revelation through the "sequence of natural facts," the Swedenborgian theo-therapist can identify and move on to the most distinctive resource available to

³⁰ *Ibid.*, p. 20.

³¹ Frankl, *Will to Meaning*, *op. cit.*, p. 20 ff.

³² *Ibid.*, p. 17.

³³ *Ibid.*, p. 30.

him--God. With the ontological perception of First Cause as love seeking actualization through wisdom, the Swedenborgian has no need to presume that (1) his perception is the only true and final perception about ultimate reality; (2) God would relate to his creation through any other means than the means of wisdom, and God, in his wisdom, is not going to overwhelm man with "divine magic" and thus destroy the freedom of man. Revelation is, according to order, going to "flow into the basket" of man's love and understanding and thus, both revelation and its interpretation are going to be conditioned, interpreted, and limited by man's capacity to receive.

d. Deus pro nobis.--Nearly the whole of what has preceded in this chapter is predicated on the Swedenborgian theo-therapist's "resource" of God. Within the perception of God as creator, there is also the perception of meaning understood as the divine intentionality of a heaven from the human race. But heaven, like hell, is not only future, it is phenomenologically present and both intra and inter-psychically experiential. Yet, the essential resource for the theo-therapist is, as Oden put it, "knowing that 'the final reality we confront in life is for us--*Deus pro nobis*.'"³⁴

e. The "speaking" God.--The theo-therapist dares hope, for God is the transcendent who is immanent. Teilhard speaks of "the withinness of things" and arrives at the same personal, "speaking" God.

³⁴Thomas C. Oden, *Kerygma and Counseling* (Philadelphia: Westminster Press, 1966), p. 21.

If . . . Omega is, as we have admitted, already in existence and operative at the very core of the thinking mass, then it would seem inevitable that its existence should be manifested to us here and now through some traces. To animate evolution in its lower stages, the conscious pole of the world could of course only act in an impersonal form and under the veil of biology. Upon the thinking entity that we have become . . . it is not possible for it to radiate from the one center to all centers--personally. Would it seem likely that it should not do so?³⁵

God, as resource, is the most difficult of which to speak because the resource is the most personal, experiential, and subjective. It is a priori, that is, God speaking immediately to man amid the subliminal via "the intuitive acknowledgment of what is good and true." This is very close to what Frankl seems to be saying about the function of conscience when he writes, "Apart from being intuitive, conscience is creative." A few lines later he writes, "Conscience also has the power to discover unique meanings that contradict accepted values."³⁶

God speaking is also a posteriori, that is, mediately through man, interpersonally. Through the interpersonal of the therapeutic relationship, God speaks within the experience of caring, stimulates the sensing of values through the life-style and belief-system of another, and is recognized as the "presence" within the acceptance of the beloved community.

f. Ambiguous hearing.--God, as resource for the theo-therapist, is never absolute certainty. Thus, like every man, the theo-therapist will know doubt, ambiguity, confusion, and conflict in his perception

³⁵Pierre Teilhard de Chardin, *The Phenomenon of Man* (New York: Harper & Row, 1967), pp. 291-292.

³⁶Frankl, *Will to Meaning*, op. cit., pp. 63 ff.

of "the best possible in this occasion of existence." It is in the ambiguity of perception that he needs his theology to serve as criterion for the interpretation and evaluation of the data of experience. And, amid the ambiguity of perception, he needs the data of experience to serve as criteria for the interpretation and evaluation of his theology. God, as resource to man's becoming, speaks both a priori and a posteriori.

C. Summary

It has been my thesis that Swedenborg provides a synthesis of philosophy, theology, and psychology which serves well as a fruitful, consistent, and coherent base from which pastoral counseling may function as a self-consciously religious therapy. Further, in a more general expression, it has been my thesis that the distinctively unique contributions of pastoral counseling to the "mutations in our understandings of therapy" are to be found in pastoral counseling's perceptions derived from a theological perspective interpreting, evaluating, and responding to the empirical data of experience.

In attempting to provide a framework for the importance of theology in pastoral counseling, I have emphasized the centrality of perspective in the conditioning of perception. It was noted that the a priori of belief-system and the self-dynamism function in synthesis is the existential moment of perception. Further, the danger of perspective functioning to perpetuate itself and its distortions via self-fulfilling prophecy was also noted, a dynamic which operates in both the field of theoretical constructs and the sphere of psychodynamics.

The summary of Swedenborg's philosophy, theology, and psychology was presented to show, not their radical novelty in perception, but their synthesis into a viable perspective of what is and of what's possible for the theo-therapist. As a demonstration of my thesis, Assagioli's psychotherapy of psychosynthesis was viewed from the perspective of the Swedenborgian.

It has been my effort to demonstrate that a major contribution of the Swedenborgian perspective lies in its providing the theo-therapist not only with a dynamic ontology and a viable eschatology, but an epistemology that just might suggest the means toward actualizing the eschaton in the lives of men. The contribution is not in the particulars of methodology. This will be eclectic with specific techniques yet to be conceived and tested. Rather, the contribution seems to lie in the inclusiveness of the perspective, including the synthesis of psychic (spiritual) resources available for the becoming of man. In the interrelatedness of ontology, eschatology, and epistemology, the perspective emphasizes man's belonging and his becoming. The eschaton, symbolized in the interrelatedness of the Grand Man, is a comprehensive and adequate perception of challenge and meaning for **the individual** in society. The idealized model of man stresses self-realization leading to self-actualization within the community.

The model for the becoming of man is not "sickness and health" but "heaven and hell" as a phenomenological reality. It is an axiological model with evaluation made from the criteria of the "loves of the soul and their opposites." In the model, man is seen as the

recipient of life, yet he is given self-consciousness with the freedom to act "as if of himself." Man is, like the God in whose image and likeness he is created, being in the process of becoming. Thus, the idealized model is that of man the creature, functioning as a co-creator, involved in purposeful evolution toward the actualization of love--a dynamic of reciprocity with God and man.

It is this model of man in community which calls for the synthesis of the pastoral and the prophetic in ministry. As a "post-script," I shall argue for the viability of "focused ministry" within the essential interrelatedness of "full service ministry" within the beloved community. Whatever the emphasis, or the focus, of ministry, the polarity between the pastoral and the prophetic exists, hopefully, as synthesis, not as dichotomy.

As a focused ministry, pastoral counseling has been seen as an expression of theo-therapy defined as a self-consciously religious therapy. Theo-therapy was further defined as perspective, not method. In the use of the prefix "theo," I have meant to say that the questions of theodicy will have a central place in the perspective of the theo-therapist, as will the ontological question of the psychic structure of man, the epistemological question of resources for change, and the eschatological question of purpose and goal. Most specifically, I have not defined theo-therapy as identified with a specific theological position or formulation. Rather, the emphasis is that theo-therapy is the perspective of the self-consciously religious therapist, the pastoral counselor. In methodology, the theo-therapist is eclectic,

with his eclecticism conditioned by his perspective of what is and of what's possible.

My intent here is not to suggest that pastoral counselors, as theo-therapists, need be in agreement in their theological perspectives. Rather, my point is that the pastoral counselors need to be unified in their recognition of the central importance of their theological perspectives as they minister through the art of therapy. With this agreement, the dialogue from diversity may be fruitfully continued in the search for truth and the enhancement of means.

In the final analysis, however, the theo-therapist, be he Swedenborgian or whatever, is one among many within the beloved community. He ministers to, and has need to be ministered unto. Ultimately, as a self-consciously religious man, he takes seriously the possibilities of what might become because of what he perceives God to be and to intend. Through the life-style he has chosen, with its prime means of presentational theologizing, he bears witness to the Good News of God's accepting love, and the Good News that "from first to last, and not merely in the epilogue, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present."³⁷

The Swedenborgian perspective suggests to me that the theo-therapist will experience the holiness of meaning in all phenomena as a reflection--though painfully distorted at times--of the "thouness"

³⁷Jurgen Moltmann, *Theology of Hope* (New York: Harper & Row, 1967), p. 16.

in all that is. And, he will discover the meaning of life in the seeking to facilitate the actualization of the eschaton among men.

Within the perspective, the sacred and the profane in the created is a meaningless dichotomy, but heaven and hell within the lives of people is not. Thus, the theo-therapist has a commitment to social structures as they provide the arena of self-actualization or crush the humanness out of men. He will take seriously the interpersonal psychology of a Harry Stack Sullivan and the more mystical psychology of a Roberto Assagioli or an Ira Progoff. In the drama of "twilight imaging" and dream analysis, he will look not just for the stuff of repression (hell) but also for the stuff of God's call forward (heaven). He will be interested in Maslow's "secularized religious" facilitation of peak-experiences, and he will learn from Frankl's "search for meaning." In short, the theo-therapist will be interested in the many "worlds" of art, literature, music, nature, theology, and science as all provide stimuli for the becoming of man and meaning to the being of a man.

CHAPTER V

A POSTSCRIPT

A. Ministry Within a Swedenborgian Perspective

1. A summary statement

Within the perspective of a Swedenborgian, the goal of ministry, whatever its form, is defined by commitment to cooperation with the ontological purposing of actualizing love. The human dimension is interpersonal, seeking the reciprocity of love within community. In the theological ontology of love actualizing through wisdom, there is given the purposing of eschatological intent--"a heaven from the human race"--and the epistemological means of repentance, reformation, and regeneration toward experiencing the eschaton, both present and future. Thus, the ministerial task is "now" oriented and "future" directed. It is concerned with both being and becoming, but never with either without the other. Self-realization is not the goal of ministry, but self-actualization within community. In this, the philosophical and theological perspectives are consistent with the psychological perspective of psychodynamic growth and development. Like Teilhard's concept of purposeful evolution toward the Omega point, man is called forward by an eschaton of increasing interpersonal involvement of self-actualization with enhanced individuation.¹

¹Cf., Robert L. Faricy, *Teilhard de Chardin's Theology of the Christian in the World* (New York: Sheed and Ward, 1967), pp. 33-72.

This ontological purposing is understood as the inherent thrust of the cosmos which imbues all with the value of being-of-the-sacred and brings meaning to the perception of the "thouness" of all that is. From this, Swedenborgian ministry views not only other persons as sacred, but the total environment as well, an environment to be related to and interrelated with, but not to be exploited.

This perspective opens out to the phenomena of being multi-dimensionally, giving validity to a ministry of social change and action, a ministry of ecology, a ministry to persons; no one of which is valid in and of itself, but all of which find enhanced validation through awareness of their interrelatedness within the divine intentionality.

Within the perspective, there is a perception of the divine perspective understood as God's "ontological stance" of grace. Thus, the "over againstness" of God is affirming, accepting, calling into reciprocal, loving relationships in freedom. Acceptance and belonging is the intended milieu for man. The existential vacuum of meaninglessness and apathy is a distortion of being, an experiencing of hell, not the inevitable human predicament. From the perspective of this ontology, then, ministry will seek to move beyond adjustment to "the evoking of larger realizations of meaning in the individual's existence."²

2. Full service ministry

In his new book entitled *Ferment in the Ministry*, Seward Hiltner describes the image of "a pastor standing slightly behind two

²Ira Progoff, *The Symbolic and the Real* (New York: Julian Press, 1963), p. 19.

other Christians, with a hand on the shoulder of each person."³ His use of the image is to suggest the role of the clergy in "the ministry of administration" and he seeks to emphasize that not only is administration an essential function, among others, of ministry, but that the pastor--standing on the same level as the layman--has a responsible function to fulfill but not a position of privilege to occupy! Further, the imagery of the hands on the shoulders suggests to me a dimension of interpersonal, interdependent relationship with no implication of either condescension or of pushing others into the fray where one fears to tread himself. Perhaps a second cartoon should show the positions of pastor and laymen reversed. This imagery, I would suggest, is not only valid for the function of administration, but for ministry perceived as a style of life.

I am incurably protestant in my perspective of *the* ministry. I believe, with a passion, in the priesthood of all believers and I am iconoclastic in my attitude toward sacramental privilege attributed to, or claimed by, the ordained clergy. On the other hand, in order that the human institution of the church may have influence and power within the social context of many other human institutions, it is necessary that the church have order and a well-trained, disciplined, and dedicated clergy. It does not follow, however, that such a clergy is in any way a more "religious" or "spiritual" identifiable group.

³Seward Hiltner, *Ferment in the Ministry* (Nashville: Abingdon Press, 1969), p. 76.

a. Called to "set-aside-ness."--It is with appreciation that I read Hiltner's book as a protest against the last ten to fifteen years of lambasting the church as an archaic curiosity amid the fossils of irrelevancy in an age that glories in being where the action is. As Hiltner suggests, much criticism is myopic and seems to know not who has been in the midst of the action all along.⁴ The tone of the whole book is a protest against protest that has known only what it was against and seems not to have known what it was for. In a refreshing recapturing of the spirit of *pro-testantism*, Hiltner is protesting for the relevancy of the church in the lives of people where they are living. More specifically, he is protesting for the relevance and challenge of the ministry that has "been going through a period of 'failure of nerve.'"⁵ His thesis speaks to the necessary and essential functions of the ordained ministry commissioned by the community to the responsibilities and rights of an "overseer" of the church understood as a community in service--the *diakonia*. This "set-aside-ness" is one of function and not of "station." As such, "regardless of the setting of his ministry, [the ordained are] responsible for appraising what is going on, stimulating where needed, and encouraging the changing of forms and patterns where the old have outlives their usefulness."⁶

⁴*Ibid.*, Chapter 12, "New Forms of Ministry," pp. 187 ff.

⁵*Ibid.*, p. 7.

⁶*Ibid.*, p. 47.

It is in dealing with this necessity for the "changing of forms and patterns" that Hiltner seems to fade in his punch. He devotes only twenty pages to "New Forms of Ministry,"⁷ and this after dealing extensively with his nine "functions of the ministry."⁸ But, his purpose is not to serve as cheerleader for either new forms or old forms of ministry. Rather, he seeks to recapture the challenge of ministry in the unity of its multiple functions. His closing sentence is a beautiful statement pointing to the diversity inherent in ministry: "For those who want assembly lines, the ministry is the wrong place to look."⁹

b. Theological foodstuff--plus spice.--Hiltner speaks of "the unity of the ministry," and I have spoken of ministry as "a style of life." We would concur in the necessity for an ordained ministry as those called out by the community to oversee. As Hiltner put it in his inimitable style, there is need to have "somebody around the place to keep his eye on whatever is cooking." It would seem, however, that I might seek to concoct a slightly more iconoclastic brew. However that might be, it is my thesis here that any pot worth its salt needs be a self-conscious effort to actualize a nurturing meal from the synthesis of theological foodstuff with whatever additional spices and herbs are needful for the specific diet being offered. It is not necessary that every meal of ministry be a banquet. Nor is it neces-

⁷*Ibid.*, pp. 187-205.

⁸*Ibid.*, pp. 51-186.

⁹*Ibid.*, p. 211

sary that every course offered be a complete meal. It is necessary, however, that every effort toward nurturing seek to know its relatedness to the needs for nourishment of the whole. This, if the simile be permitted, I see as the necessary function of theology within every expression of ministry. The consciousness of relatedness seems to me the necessary corrective for every "focused ministry" within the greater reality of the "full service ministry" of the church.

3. Focused ministry within the full service ministry

It certainly isn't historical novelty to speak of specialization within the ministry. From the priestly privilege of sacrament, through the personal piety of a St. Francis, to the trainees in clinical pastoral education, the ordained ministry has always known specialization. Often, the specialty has become cloaked in the royal robes of prestige proclaimed as "most pleasing to God" and, sometimes, one gets the uncanny feeling that God is to be understood as a divine proprietor of the celestial haberdashery. Because of this propensity toward tunnel vision within specialization, I have sought an alternate term. Perhaps it is only game playing in the stadium of verbiage, but, in an effort to keep in touch with the reality Hiltner has referred to as the "unity of ministry," I have come to think of the specially trained in specific competence as expressions of "focused ministry." This is to see the qualified generalist, unequally competent in the various functions of ministry, attending to that area of his particular strength and focusing his efforts of ministry in that area *without*

being oblivious to the relatedness of his focus as *one* expression within the larger whole. Thus, the Swedenborgian eschatological imagery of the Grand Man--with its prizing of uniqueness-of-function and valuing of individuality within the reality of interdependence among the parts--stands as a theological perspective for the embracing of focused competence within the unity of full service ministry. It is then, within this eschatological perspective that the focused ministry of pastoral counseling (or any other focused ministry, including the parish ministry) is to be both encouraged and criticized.

4. Priestly and prophetic functions in tension

We are, here, beginning to point toward the age-long tension between the priestly and prophetic functions of ministry. William E. Hulme has most recently contributed to the discussion seeking synthesis within this tension by taking a historical perspective in viewing the conflict between pastoral counseling with its clinical pastoral training and the ministries of social change with their urban training centers. Notes Hulme,

The social reformer has not always come through to a positive personal religion. In fact, he may have lost what little he had. Nor has the evangelist for souls seen the necessity of changing the social order. In fact, he may resist any such change. The sad truth is that clinical pastoral education also has not faced up to the importance of the social structures upon human development.¹⁰

Hulme seeks resolution of the conflict through synthesis of the two poles of ministry within the "pastoral ministry" of the

¹⁰ William E. Hulme, *Pastoral Care Come of Age* (Nashville: Abingdon Press, 1970), p. 106.

ordained to his congregation. "The shepherding function," he states, "combines the prophet with the priest in its focus upon the reciprocity between individual responsibility and cultural determinants."¹¹ More uniquely, the synthesis is sought by stating that "pastoral care is a function of the prophetic community." In this, the prophetic concern of social change is directed toward individuals "in terms of their involvement in the structures of their community."¹²

As early as 1965, Howard J. Clinebell, Jr. was among the first to cast doubt on the sanctity of pastoral counseling from within the pastoral counseling movement itself. He wrote that "healthy religion has a vigorous concern for the growth of individuals, but alongside this is an equally vigorous interest in changing the factors in society which produce personality damage on a mass scale."¹³ This thesis was to be developed to book length in co-authorship with Harvey Seifert where the theme is again explicitly stated: "It is clear that *both* the focus on helping individuals and the focus on working to change person-damaging social conditions are indispensable aspects of the mission of the church."¹⁴ Seifert and Clinebell are most critical of pastoral counseling that "retreats into the new pietism of an age of psychology,"¹⁵ neglects the dimension of man-in-community, and fails to take

¹¹*Ibid.*, p. 123

¹²*Ibid.*, p. 126.

¹³Howard J. Clinebell, Jr. *Mental Health through Christian Community* (Nashville: Abingdon Press, 1965), p. 49.

¹⁴Harvey Seifert and Howard J. Clinebell, Jr., *Personal Growth and Social Change* (Philadelphia: Westminster Press, 1969), p. 13.

¹⁵*Ibid.*, p. 31.

seriously the "interdependence of the pastoral and the prophetic" in ministry.¹⁶

For the minister who has made his way into pastoral counseling as a specialty, has there experienced the satisfaction of enhanced self-esteem and self-identity, and known a new-found sense of meaning and gratification in his efforts to minister, Seifert and Clinebell sound a note calling for re-examination and deep soul searching. In this, they are disturbers of the peace--the peace of complacency. In rasping criticism of those who would immerse themselves in the emphasis of, and major concern with, "the problems of the individual," they have these castigating words:

In its best form, this response turns the church into a counseling clinic and group therapy center. The multiple revolutions--all except the psychotherapeutic revolution--are ignored in a corporate ostrich act. The theme song is not "Stop the world, I want to get off," but "Forget the world, I'm already off," cultivating my psyche while the world goes to hell.¹⁷

An equal castigation is directed toward the opposite extreme which would lose track of the individual through commitment "to uprooting change by shallow, frantic activism--a kind of compulsive investment in social issues."¹⁸ The positions depicted are extreme, to the point of being a caricature of the men in the field and their efforts to minister in a rapidly changing world. Yet, their hyperbole places the age-long experienced conflict between the pastoral and the prophetic in bold strokes of contrast for all to see.

¹⁶ *Ibid.*, p. 31.

¹⁷ *Ibid.*, p. 12.

¹⁸ *Ibid.*, p. 13.

Though it is easy for the pastoral counselor to lose sight of the corporate body while he contemplates his navel, it is equally easy for the social activist to lose sight of the individual amid his fascination with confrontation and the manipulation of power. Both the pastoral counselor and the social activist need to be reminded that theirs is a focused ministry--one expression only within the interdependence of a full service ministry. "To see a man as a child of God is to make injustice obscene and exploitation blasphemous," write Seifert and Clinebell with their emphasis on the necessity of concern for social change in the totality of the ministry.¹⁹ Highlighting the polarity of ministry, Hulme writes, "Although pastoral care cannot afford to confine itself to the care of the individual, it ceases to be pastoral care when it loses sight of the individual."²⁰

Seifert and Clinebell, Hiltner, and Hulme, all seem to assume that the parish structure, with its continuity of membership over long periods of time, is the essential and foundational form of the church from which focused ministries will digress and over against which they are to be evaluated and justified. This recognizes, I think, the essential need of man for community, but it doesn't seem to take seriously enough the consequences of sociological and psychological mobility.

In my perspective, I see the parish ministry as *one* focused ministry *among many*. The challenge to ministry includes also the difficult task of ministering in depth to people on the move. How can

¹⁹ *Ibid.*, p. 12.

²⁰ Hulme, *Pastoral Care*, *op. cit.*, p. 20.

ministry today facilitate the roots of interpersonal relatedness when increasingly our culture fosters humanness in terms of "potted plants?" Focused ministries are needed to facilitate intimacy among people on the move with the capacity to relate deeply and to terminate relationship frequently, without suffering dysfunction. Further, new forms of ministerial focus are needed to re-establish contact with that increasingly large number of people referred to as "the unchurched." The number is becoming legion who consider themselves to be self-consciously religious, but for whom "the church as I have known it and grown up in it" is no longer meaningful. Ministry to "man on the move" may well be the norm of the future, rather than the continuity of relatedness within the parish ministry.

5. The essential of community: a synthesis

Whatever the forms of ministry in its pastoral and prophetic functions, whatever the forms of the church, from the perspective of the Swedenborgian formulation of faith, the need for community--for belongingness--is essential not only for self-realization but for self-actualization. In this perspective of faith, ministry errs when it sees the needs of the individual and the needs of community in a conflicted polarity of exclusion. It is a dynamic of Swedenborg's vision of the eschaton that the individual cannot know meaning in isolation but only in interrelatedness. It is equally true that community does not exist for its own sake but is the milieu of interrelatedness that exists as the arena of actualization for individuals in communion and unity. Health, wholeness, self-actualization, meaningfulness,

salvation, congruence, synthesis--whatever the eschatological terminology one might choose--the reality is that ultimate meaning is experienced by individuals interdependently related in a community of love.

This is essentially the thesis of the Roman Catholic psychologist, Father Curran, as he searches for *Religious Values in Counseling and Psychotherapy*. He writes:

The idea of "community" in its full force and in its scriptural religious tradition, implies a place or relationship where people have freedom to love. A community would then be a place where love removes barriers and so creates both communication and communion.²¹

"Authentic concern," Curran's phrase for unconditional positive regard, is part and parcel of the duo: care and redemption. In this context, "purely personal reform is not enough; it must also be social."²² To work exclusively for social change, however, without regard for and attention to the change of persons, "is either to fail or to produce artificial change."²³ Community in Curran's perspective, is not co-habitation. It is relatedness in caring that is redemptive--it is a "community of lovers" where love is understood and experienced as something more than eroticism.

It is loving persons by wishing them the best fulfillment of their unique selves. . . . [A] genuine outgoingness . . . totally for the other to be used for his most complete being and becoming. "Community" is then related to this kind of love--offering mature and respectful consensual validation of what is best for each person.²⁴

²¹ Charles A. Curran, *Religious Values in Counseling and Psychotherapy* (New York: Sheed and Ward, 1969), p. 312.

²² *Ibid.*, p. 3.

²³ *Ibid.*, p. 4.

²⁴ *Ibid.*, p. 314.

6. Pastoral and prophetic: a false dichotomy

The false dichotomy between the pastoral and the prophetic, between individual change and social change, between personal therapy and social therapy (milieu therapy) must be eliminated through synthesis in the perspective of ministry. The incompleteness of any forms of personal therapy seems long since established. So has the fruitlessness of superimposed social change.²⁵ The apathy of meaninglessness of which Rollo May speaks seems to be the child of personal impotency in the face of a depersonalized technical society as well as the dehumanization of poverty and racism. It is to this existential hell of intra and interpsychic impoverishment that ministry must attend with both its pastoral and prophetic dimensions.

Abraham Low, the founder of Recovery, Inc.,²⁶ presents his story convincingly. But, it is significant that he fails to identify specifically the powerfully therapeutic contribution of the accepting and supportive community that underlies the whole venture. There is obvious recognition of the fact, however, that the stability of personality gained in the isolation of either hospitalization or personal therapy is easily shattered by the return to the very community-of-stress from which the individual had escaped in therapy. The addition of the supportive community of Recovery, Inc., even with virtually no change in the larger social structure, was in most instances the

²⁵See Seifert and Clinebell, *Growth and Change*, op. cit., pp. 70 ff.

²⁶Abraham Low, *Mental Health Through Will-Training* (Boston: Christopher, 1950), cf., "Introduction."

necessary and sufficient ingredient to stabilize and enhance both self-realization and self-actualization.

The seemingly identical ingredients are functional in all such self-help therapy: i.e., Alcoholics Anonymous and its affiliated groups of Alanon and Teenanon; and with Synanon and Tops. From work with growth groups composed exclusively of members from AA and Alanon, I have an unverified and subjective conviction that points in the direction of the primacy of community in the therapy of those who have been so alienated from society at large. This "hunch" seems relevant to the task of facilitating personal growth and development within any minority group alienated from community with the larger society within which they live. Without a sense of belongingness in community, little or no personal growth and development is going to take place. And, the criteria in mind here are the experiencing of self-esteem, meaningfulness, interdependency with self-identity--all contributing to the joy of living.

Further, it seems to me that it is this sense of alienation throughout the socio-economic scale of our society that Rollo May is pointing to as the dynamic of the schizoid personality of our time who permits himself neither feeling nor involvement. The breakdown of community, then, seems to stand central among the blocks to the becoming-of-persons; central among the deterrents to actualization of the eschatological vision of the Grand Man--a heaven from the human race.

7. A need for synthesis: love and justice

Now, it might seem from this perspective that the call is primarily for social action--for changing the social structures, and changing them *now*, that perpetuate the dehumanization of persons. It seems so. It "feels" like the mission of ministry must be to change in social structures; symbolically, a drive on the legislature under the battle cry of "Let my people go!" Perhaps, however, the destructiveness of self-righteous paternalism in the name of social conscience has made itself conspicuous enough to warn of the danger inherent in such "saving action" through superimposed social change. We are again confronted with the need for synthesis between the pastoral and the prophetic, between the needs of the individual and the needs of community. Along with "stirring up the legislature," there is the equal and at least chronologically concurrent--if not prior--ministry to individuals that they might be enhanced in their self-dynamism toward taking leadership, defining goals, developing strategy, and executing plans. There is, again, the need for coordination between focused ministries within the full service ministry of the Christian community. Such, I am suggesting, is my stance as a Swedenborgian in the age-long conflict between the priority claims of the social and the personal in ministry.

Something is wrong, or so it seems to me, when efforts toward social change result in anarchy and indifference to the infliction of further pain on persons. Perhaps the gospel of social change in the name of justice needs to be tempered by the gospel of social change in

the name of interpersonal love. Though an eschatological hope doesn't define the means of its actualization, it does provide a criterion of critical evaluation and the constant reminder that the goal is self-actualization *in* community. One without the other is an illusion.

Seeking to facilitate the actualization of the eschaton through a synthesis of the prophetic and the pastoral of ministry, it is the absolute essential that every effort be undergirded with the pervasive dimension of caring. So it is that one is confronted with the eternal question: How does the change agent, be he a pastoral counselor or a social activist, facilitate love in interpersonal relatedness through whatever form of ministry he pursues?

I know of no approach to the actualization of love in interpersonal relations except through the experiencing of love. Here, it seems to me, is the genius of Rogers' client-centered therapy with its demonstration of unconditional positive regard. For most counselees, in one-to-one or group, the establishment of trust and involvement is, I believe, a matter of experiencing and testing the acceptance, the caring, the love extended. The ontology of love is the perspective of the counselor--it is his theology and, hopefully, his experience with God--but the *experience* of love is the need of the counselee. One who has never quite been able to satisfy a harsh parent is not very apt to know the reality of love as the nature of Being! Indeed, he is most likely to have difficulty in believing that the pastoral counselor is "for real" in his caring. Thus, there is little use in the counselor's use of God-talk during the process of establishing a caring relationship. There is, however, every reason for him to relate in love.

There is an additional dimension which functions in resistance to accepting acceptance, to rejecting love in interpersonal relations, to distorting a Christian doctrine of grace. Having loved, dependently, and experienced hurt in the past, it is indeed a risk now to be in the receiving role of being the beloved. It's "safer" to be in control by being the lover than it is to relinquish the control to another and allow oneself to be the beloved. This, it seems, is one dynamic involved in frightened man's repeated distortion of the good news of the Gospel of Love. Repeatedly, Christian man has rejected the acceptance of God and manufactured one defense mechanism after another--one "condition for salvation" after another--in perpetuation of the illusion that man earns his acceptance, and thus is still in control.

8. Epistemology in ministry

The pastoral counselor, seeking to minister from the Swedenborgian perspective of the epistemology of repentance, reformation, and regeneration, acknowledges that "judgment" is man's choice, not God's sentencing. Life is given, the challenge to man is the enhancement of our capacity to receive.

It is certainly existential foolishness, however, to assert that "the good life" is given--period. All one need do is look around at the psychic destructiveness of "do-good charity" and it is obvious that "the good life" is not just given. It must be claimed! Those of us who remember the infamous depression of the 'thirties may well have experienced the destructive dehumanization of hand-out welfare. WPA was a step in the right direction for the preservation of some sem-

blance of self-esteem and personal dignity for a generation which had found its personal worth through work. In our day, if there is one thing the black man is saying loud and clear, it is categorically that the white man cannot *give* him what he wants. What the black man is claiming for his own is power. But, it is my observation that the hammering-on-the-theme that "black is beautiful" came simultaneously, if not earlier, and with it a new birth of self-esteem and personal dignity for the blacks.

Repentance, reformation, and regeneration are the Swedenborgian's specific terminology for the steps in the process of becoming. This faith does, indeed, acknowledge that all life is given, and that acceptance is the quality of the divine love that permeates all that is. But, the fullness of life, the fulfillment of love actualized, is in reciprocation. There is no "cheap grace" for the enhancement of man; there is no simple solution for the discovery of meaning in life. The eschaton is both being and becoming, it is both now and later. It is to be realized and actualized only through the processes of interdependent living with caring. This necessitates the "insight" of repentance, the purposing of reformation, and the acceptance-of-acceptance of regeneration.

Speaking of "guilt as low self-image," a "chicken and the egg" proposition with reference to the psychodynamics of cause and effect, Hulme notes that "today the tendency is not to express a specific guilt over doing something wrong or not doing something right. Rather the manifestation is more that of a general sense of discouragement

over being the person one is."²⁷ In a similar way, Rollo May characterizes ours as a schizoid world, existing in "a state of feelinglessness, the despairing possibility that nothing matters, a condition very close to apathy."²⁸ In either case, the vital ingredient missing seems to be caring. In the Swedenborgian ontology of love married to wisdom, caring is the very core of all purposeful actualization, of all creating, of all being. May seems at the heart of reality when he writes, "When we do not care, we lose our being; and care is the way back to being."²⁹

B. Good News to be Shared

Within this understanding of the existential predicament, the pastoral counselor, as well as the social activist, does have good news to share with those suffering the guilt associated with low self-image and with those suffering the apathy of meaninglessness. The good news concerns the caring, the compassion, that lies behind, beneath, above, under, and within all that is. And if the pastoral counselor be Swedenborgian, he has the good news to share of love's purpose of "a heaven from the human race"--a perspective that prizes differentness for its inherent worth and for its participation in the perfection of the whole. The problem is, how does one share the good

²⁷Hulme, *Pastoral Care*, *op. cit.*, p. 69.

²⁸Rollo May, *Love and Will* (New York: Norton, 1969), p. 27.

²⁹*Ibid.*, p. 290.

news, how does one function most effectively as a change agent in the facilitation of renewal in the other? It sounds trite as the sentence comes to mind, but I am convinced that one facilitates love by loving, and enhances meaning by the pursuit of its knowing. Again, it is the perspective and the expectation for becoming that defines the pastoral counselor or the religious social activist, not his methodology.

In the fullness of the ministry, the focus of a ministry might be either prophetic or pastoral. In either case, ministry will seek to facilitate change, be it personal or social or both, that is not only protest *against* oppression, injustice, and dehumanization in all its forms, but is also protest that is *for* those changes which will enhance the actualization of persons in community. It is for this reason that the blacks may well be fundamentally correct in seeking, in our times, not integration when this may mean aping the majority, but seeking instead equal access to resources that they may facilitate self-actualization within that community which does, indeed, prize their differentness.

APPENDIX

Emanuel Swedenborg - 1688 - 1772



Scientific Saint

by John Eastman

(Reprinted from THE CHRISTIAN CENTURY,
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Points Way to Cerebral Physiology

*Natural Scientist, Neurophysiologist,
Theologian*

by John Harold Talbott

(Reprinted from JOURNAL OF AMERICAN
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ABOUT THE AUTHORS

John Eastman, of Kalamazoo, Michigan, identifies himself as a "a free-lance writer, with background and experience as a biologist and a minister's son — an unlikely product of the twain's meeting." His varied work experiences have included jobs as postman, park ranger, asst. research biologist, and manuscript editor. He served in the U.S. Army in Germany, obtained his B.S. degree in biology from Western Michigan University, and has written articles for EARTH SCIENCE, CHRISTIAN CENTURY, and NATURAL HISTORY. It is hardly surprising that Mr. Eastman's curiosity should have been aroused by Swedenborg, of whom he writes: "There has never been a theologian quite like him, before or since, because science and theology ordinarily don't mix. In Swedenborg they did."

John Harold Talbott M.D. is currently Director of the Division of Scientific Publications of the AMS and Editor of JAMA. His academic record covers studies at Grinnell College (A.B. 1924, Hon. D. Sc. 1946), Harvard Medical School (M.D. 1929), American Board of Internal Medicine (Diplomate 1937, Advanced Studies in Physiological Chemistry and Mathematics (1928-29), University of Goettingen, Germany (Research on Rockefeller Fellowship, 1932), and University of Innsbruck, Austria (Research on Harvard Fellowship, 1937).

Author and co-author of close to 150 published articles on medical and anatomical topics, he has previously held an impressive number of academic, professional and editorial positions.

The Swedenborg Foundation is indebted to the authors and publishers of the following articles for their kind permission to reprint them.

Although some of the phraseology may well strike careful students of Swedenborg's terminology as imprecise and possibly misleading, we have not ventured to suggest any changes in the texts as originally published. We consider them useful testimonials of scholarly appreciations of the contribution of the "Aristotle of the North" to our modern culture.

SWEDENBORG: SCIENTIFIC SAINT

By John Eastman

In all the publicity given the recent fourth Assembly of the World Council of Churches at Uppsala, Sweden, little was said about a certain son of that old university town a theologian who anticipated, albeit in strange ways, the concerns and goals of modern ecumenism. Emanuel Swedenborg is buried in the cathedral of Uppsala, forgotten by all but a handful of religious historians and scattered members of the so-called New Church founded by his disciples shortly after his death two centuries ago. There has never been a theologian quite like him, before or since, because science and theology ordinarily don't mix. In Swedenborg they did.

Science and theology have not always fought like the Greeks and Turks they became when Darwin's search for truth wedged their worlds apart. But today informed spokesmen on both sides admit that many of the real or apparent battles which were waged so subjectively from pulpits and laboratories resulted from failure to recognize differences in language. Could the power of Beethoven's Ninth be wrapped in an essay or Shakespeare's metaphors confined in a symphony? The vocabularies of observable fact and experiential faith are alike defective when it comes to waging dialogue with each other; and many people consider the fact-faith split a sad one, if only because any fragmentation of human experience, however justified by the pursuit of specialized concerns, involves a certain automatic loss to the totality. Yet attempts to bridge this communication gap are often unconvincing and sometimes even seem to be clever farce or schizoid madness.

So today neither science nor theology is able comfortably to assess the life of Emanuel Swedenborg. Oddly enough, Swedenborg's theology is the primary rub in both camps. Scientists find the mere fact of its existence suspicious; theologians are irked by the scientific precision of its heretical claims.

I

To consider only the scientific writings of this 18th century Swede is to confront a startling mind operating years ahead of its time. The stupendous range of Swedenborg's intellect together with the sheer quantity of his accomplishments staggers the modern imagination. The man's versatility was frightening. Because of his solid, original contributions to fields as diverse as anatomy, astronomy, and paleontology, no doubt exists in any quarter that, as an authentic genius, he ranks only with men like Aristotle, Leonardo da Vinci, and Goethe. And perhaps his fame would be more secure than it is if it rested on this scientific brilliance alone.

But Swedenborg abandoned his scientific career at the age of 56. For the next 30 years he devoted his time and energies solely to spiritual meditation and mediumistic trances. Unlike most mediums, Swedenborg did not "summon spirits," but insisted that he himself joined the spirit world during his "illuminations." He claimed to have held discourse with biblical prophets, apostles, Aristotle, Socrates, and Caesar, with numerous departed friends and

acquaintances, and with spirits from other planets. These revelations, he maintained, were granted him for a divine purpose; and he proceeded to elucidate them in regularly paced volumes of cool scientific prose that described in minute detail the appearances of heaven, hell, angels, spirits of the dead, and other aspects of immortality. He regarded these visions as merely corroborative, however, to his main "mission," which was scriptural interpretation. Large portions of his exegeses, he explained, were dictated to him and written while he was in a state of trance.

The fact of Swedenborg's clairvoyance in more earthly affairs is well documented. His hosts told how, on a visit to Gothenburg in September 1759, he described a large fire which broke out 300 miles away in Stockholm. Swedenborg's running account of the blaze amounted to a vivid eyewitness report; later published reports of the fire, as well as true eyewitness accounts, corresponded with his description in every detail. His frequent written predictions of future events, including the time of his own death, were precisely correct. Immanuel Kant, who wrote a book on Swedenborg, was one of those who reported cases of "practical clairvoyance" in which Swedenborg agreeably and successfully assisted in locating lost papers and objects for friends.

II

Emanuel Swedberg (the "en" — a title of nobility, similar to the German "von" — was conferred on his family later) was born at Stockholm in 1688, the son of a Lutheran bishop. He completed his formal education at the University of Uppsala, where he discovered his rare gifts for mathematics and mechanics. Regarding his less worldly gifts, he wrote shortly before his death; "From my fourth to my tenth year, I was constantly occupied with thoughts of God, salvation, and the spiritual diseases of men; and several times I revealed things at which my father and mother wondered, saying that angels must be speaking through me."

A few years after his graduation from the university, Swedberg was appointed assessor of mines (an office he held for over 30 years) by the Swedish king, Charles XII. The patent of nobility and a seat in the Diet swiftly followed. During this middle period of his life, Swedenborg traveled, wrote, and studied throughout Europe, producing in steady succession 77 distinct treatises, some only a few pages in length, others comprising volumes. Most of them concerned subjects in applied and theoretical science and civil government. A partial list of what he accomplished in these years reveals the manner of his genius.

He introduced to Sweden the differential and integral calculus. He predicted an atomic theory. He was one of the creators of the modern sciences of crystallography and metallurgy. He identified electrical phenomena 19 years before Franklin's experiments. He anticipated the theories

of the solar origin of earth, the undulatory principle of light, and the nebular hypothesis. He developed the bases of the modern theory of molecular magnetism. He was the first anatomist to perceive correctly the functions of the ductless glands, and cerebrospinal fluid. He sketched plans for a one-man submarine, a steam engine, and a glider. He invented a machine gun, a fire extinguisher, a mercury air pump, and an ear trumpet. As a civil servant in Sweden, he consistently championed constitutional government despite his friendship with the king. He promoted a number of fiscal reforms and led a fight for urgently needed liquor-control legislation.

Also, during this period, Swedenborg proved his versatility at almost 40 skillful avocations. He had a definite compulsion to excel in whatever craft he attempted, and to that end would often change his lodgings: "At first I was at a watchmaker's, and now I am at a mathematical instrument maker's; from them I take their trade, which some day will be of use to me." In the space of six years he became an expert bookbinder, organist, watchmaker, furniture builder, engraver, and draftsman — among other things. He knew nine languages but wrote in Latin.

Then, in 1743, Swedenborg experienced a "visitation," in which he said he was "enabled to converse with spirits and angels; in which state I have continued to the present day." This event determined the course of his activities for the rest of his life, and the final result was 30 large volumes recording the knowledge and insights gained from his "illuminations." In a letter to the king regarding a bishop's confiscation of one of these works, he wrote: "If any doubt should still remain, I am ready to testify with the most solemn oath that may be prescribed to me, that it is entirely true, a reality without the least fallacy, that our Savior permits me to experience this. It is not on my own account, but for His interest in the eternal welfare of all Christians. Such being the facts it is wrong to pronounce them false, though they may be pronounced incomprehensible." Swedenborg believed that his previous scientific activities had been merely a preparation for the spiritual revelations which he now considered it his purpose in life to receive.

In recognition of his services, the king presently granted Swedenborg a pensioned retirement from his assessor's office, and this financial independence left him free to meditate and write. Some of the titles of his later works indicate the scope of his spiritual concerns: *Heavenly Arcana*, *Apocalypse Explained*, *Apocalypse Revealed*, *Heaven and Hell*, *Divine Love and Wisdom*, *Divine Providence*, *Conjugal Love*.

III

Reading Swedenborg today, one is struck by the broad design inherent in his scriptural interpretations. So far as his pretensions can be judged by the contents of his writings, their structure gives one pause. Swedenborg taught that most of the Bible is to be understood neither as a literal description of actual happenings nor as mythology, but according to his "science of correspondences." Everything in the natural world, he said, has its counterpart in the spiritual world, and it is only by reference to the spiritual correspondences of scriptural details that the Bible can be truly comprehended as the unified, coherent Word of God. The Bible was written in two languages, as it were.

It is easy to see why Swedenborg has been called the "Northern Plato." His "illuminated writings" are efforts to define spiritual correspondences from Scripture, to reveal their meanings, and to provide answers to such bothersome questions as biblical contradictions and the malicious behavior of the Old Testament Jehovah. Such interpretations, of course, must harmonize not only with each other but with the direct and obvious moral teachings of the Bible itself. Students of Swedenborg claim this interior consistency for all his theological writings.

Although Swedenborg saw his mission as partial fulfillment of the prophesied Second Coming, in which his transmitted teachings would found the "New Jerusalem" or New Church, he did not attempt to proselytize or establish a separate sect. Instead, he thought, his revelations would leaven the doctrines of contemporary churches. He remained a Lutheran to his death.

Several of his teachings, however, depart widely from traditional Christian dogma. For example, he saw the divine trinity as a trinity of infinite qualities, not of Persons, in one God. He maintained that the resurrection is a spiritual awakening, not a bodily one, and occurs at death; and that the individual judgment of souls is likewise completed shortly after bodily death. He placed heavy emphasis upon good works in life; declared that regeneration is a lifelong, not an instantaneous, process; and stated that no soul could be redeemed "at the last moment" after a sinful life, because the soul continues in eternity its spiritual correspondence to what it was in mortality. He defined the existence of hells as manifesting Infinite Love equally with the existence of heavens: for, he said, souls spontaneously send themselves into heaven or hell according to their ability or inability to withstand the "heat" of divine love. In support of these unorthodox concepts, as for all his other statements relating to Christian belief, he offered precise, detailed records of his conversations and experiences with spiritual beings. Little wonder, perhaps, that here theological shyness finally falls in with scientific reticence.

Despite Swedenborg's desire to remain within the established religious structures of his day, his theology inspired the founding of the Church of the New Jerusalem 12 years after his death. Swedenborgianism grew rapidly during the 19th century, then fragmented and dwindled. Today something under 100,000 members are scattered throughout the world. Balzac, Lincoln, Emerson, Henry James, Sr., and Helen Keller were among those who claimed Swedenborg's teachings as major influences in their lives.

Swedenborg was active well into his last years. The famed Bernigroth portrait shows a refined face with imposing, intelligent features. He never married, lived simply, and treated times and seasons with indifference. In his 80's he was asked if he needed a servant. "No," he replied, "an angel is always by my side." At the advanced age (for that century) of 84, he died quietly in London on March 29, 1772. He had announced to John Wesley that on that very day he would finally enter his world of spirits never to return.

In Alson J. Smith's words, Swedenborg "was no fool, and nobody ever alleged that he was." Was he then the victim of a particularly exotic if remarkably stable paranoia? Or was he indeed a "prophet without honor"? Emanuel Swedenborg remains an enigma to the world.

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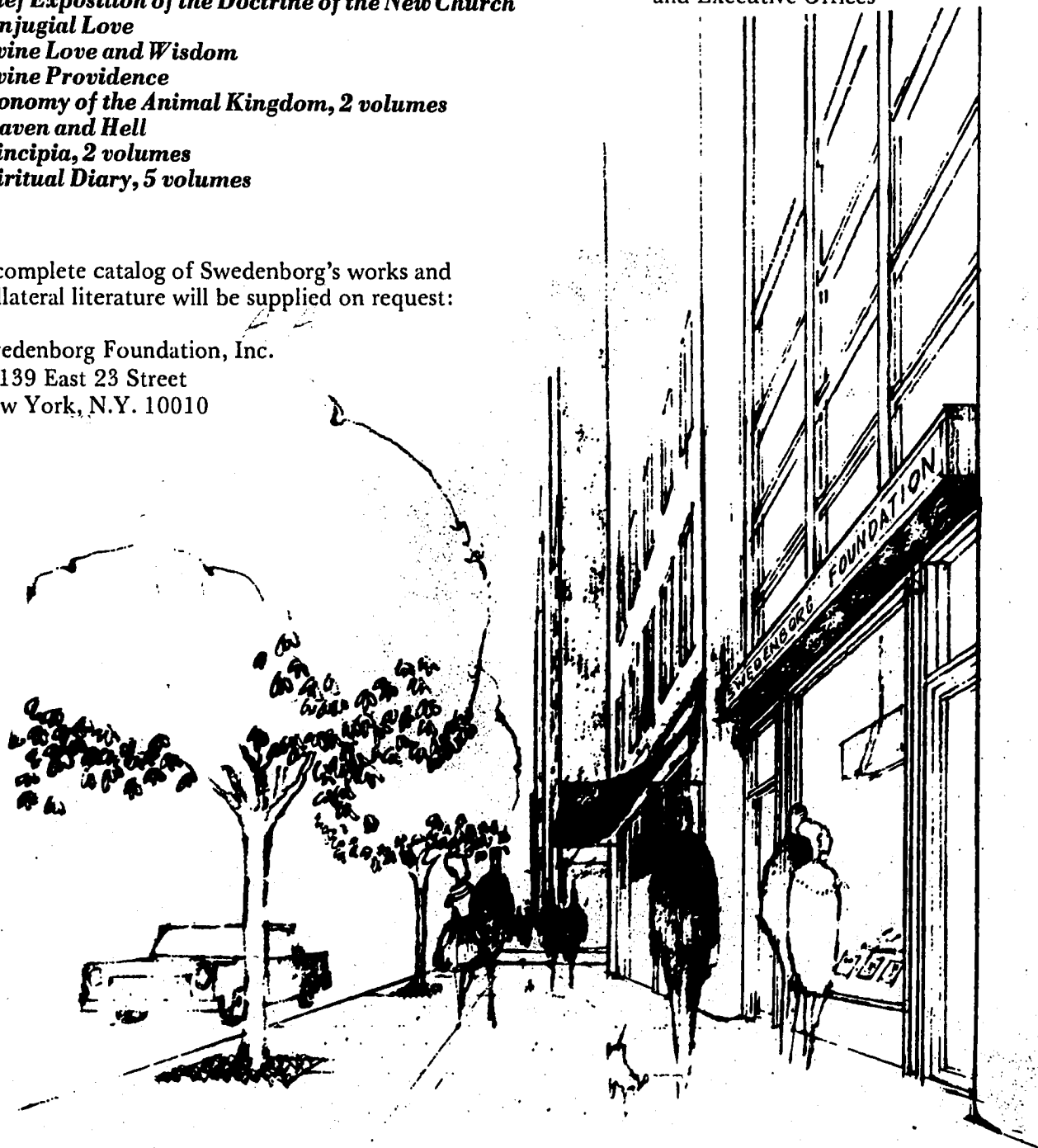
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SWEDENBORG POINTS WAY IN CEREBRAL PHYSIOLOGY. — Emanuel Swedenborg (1688–1772), Swedish theologian and scientist, is best known for his religious and philosophical deductions. In chronicling his hectic career, most of his biographies fail to note that he also was a “pathfinder” in medicine.

Swedenborg was born Emanuel Swedberg, son of a Stockholm bishop. He studied at the University of Uppsala, Sweden, and then traveled abroad for four years. In 1716, he was named assessor of mines by Charles XII of Sweden. When he was ennobled three years later, he changed his name to Swedenborg and took a prominent role in the House of Peers.

He was an extremely diligent worker, a keen observer, and an unprejudiced man of research, which established him as an outstanding pioneer in the knowledge of cerebral localization. He threw new light on the cortex of the brain with his observations during the years 1734-1745. (Ask-Upmark, E., “Swedenborg as a Pioneer in Cerebral Localization,” *JAMA* 183:805-806 [March 2] 1963.)

Although the conception of the cerebral cortex as the seat of mental abilities to some degree already had been covered, Swedenborg seems to have arrived at his conclusions in part by experiments on animals but mainly by the recording and comparing of a large number of autopsies at universities in Sweden, England, and elsewhere in Europe.

Swedenborg localized hemiplegia to the brain and paraplegia to the spinal cord, and arrived at a conception of the function of the basal ganglia, which was considered not only to collect afferent impulses but also to initiate automatic movements. He also is said to have been familiar with the importance of corpora quadrigemina for the movement of the pupils, and to have discovered the central canal of the spinal cord and the connection between fila olfactor and the cerebrospinal fluid.

His theological activities increased about the same time and in 1743 he claimed that he had received a Divine commission to disclose the spiritual sense of the Scripture which differed in many respects with existing beliefs. He died in London within an hour of the time he had predicted and is buried in the Cathedral of Uppsala. The New Church, or New Jerusalem Church, which accepts his philosophy and theology, was organized in London in 1783.

Swedenborg was honored postally by Sweden in 1936 on the 250th anniversary of his birth. — Mirt, J.A., “Medical Pathfinders on Postage Stamps.” (*JAMA*, Vol. 206, No. 4, October 21, 1968)

NATURAL SCIENTIST, NEUROPHYSIOLOGIST, THEOLOGIAN

By John Harold Talbott

Emanuel Swedenborg, better known for his writings in theosophy than in science, was born “Swedberg,” in Stockholm; however, he spent the greater portion of his early life in Uppsala where his father, a Lutheran bishop, lived in comfortable circumstances.¹ Even as a youth his mind was engaged in contemplation of God, salvation, and the spiritual ills of man. After attending the university of Uppsala where he concentrated on mathematics and mining, he began the first of several extended tours of England and the Continent, studying the natural sciences, conducting experiments, and making acquaintances with the learned men of his day. His imaginative mind at various times in his life dealt with such practical subjects as the construction of submarines, airplanes, mercury air pumps, hydraulic engines, machine guns, and canals; crystallography; shifting coastlines; improvement in mining and smelting of ores; and the determination of longitude from observations of the moon.² In 1715, he returned to Sweden, devoted his time largely to scientific rather than religious matters, and founded *Daedalus Hyperboreus*, a journal for mathematics and philosophy. In due time he was appointed by the King to the Board of Mines, first as extraordinary assessor and later as ordinary assessor. In 1719, his family was ennobled by Queen Ulrica Eleonora, and the name was changed from Swedberg to Swedenborg.

Swedenborg's treatise, *Principia*, the first volume of his *Opera Philosophica et Mineralia*, which appeared in 1734, speculated on cosmic evolution, advancing “the nebular hypothesis,” a theory later made familiar by Laplace. He anticipated the modern molecular theory of magnetism as well as the concept of the atom, called by him the first elementary particle. He wrote abundantly on scientific

matters in this period of his life and was equally prolific when he changed emphasis and moved on to theosophy. Discussions of neurology, neurophysiology, psychology, and the seat of the soul provided continuity in the transition. In 1747, he resigned his position with Board of Mines to settle in London.

Swedenborg's contributions in the medical sciences, prepared in Latin, lay unnoticed in the library of the Swedish Royal Academy of Sciences until the 1880's, when Tafel translated into English the four-volume treatise, *The Brain*.³ Included in this monograph were observations on cortical localization, the somatotropic arrangement of the motor cortex, reference to integrative action of the nervous system, the significance of the pituitary gland, the formation of cerebrospinal fluid, and a pronouncement on what is now known as the neuron theory. The cerebral cortex, the intermediary between the sensory receptors and the soul, conditions the faculties unique to man such as imagination, judgment, will, and the source of motor volition.³

The cerebrum is the common bond connecting the organs of sense of the body with the sensories of the soul; for all fibres after having passed through the brain terminate in the cortical substances.

On this account the cerebrum is called the common or general sensory; for all the generals belonging to sense are proper to the cerebrum; consequently, as is the order and government, so is the copula and uniting medium which conveys the modes of the body to the soul. For it is the office of the cerebrum [to provide] that the internal sensations shall flourish, and, as behooves in a regular system, that they

shall live harmoniously among one another; and therefore it is its office to provide that the inmost senses shall be able to perceive, think, judge, and will, thus to contemplate ends, or to see whether a thing be true or false, and to insert it among its analytical conclusions. Upon the cerebrum therefore depend the faculties of remembering, imagining, craving, desiring, willing, etc.

The cortical substance of the frontal lobe, or the "anterior province of the cerebrum," was recognized by Swedenborg as the center of the intellect, concerned with memory and the seat of the sub-conscious. It was divided structurally into three lobes for innervation of the skeletal muscles in the reverse anatomical order.³

... consequently it is the determiner of the will and the desires of the mind into ends having respect to the election of good and evil, and into ultimate acts. Wherefore the cerebrum is the general voluntary organ of motion.

The cerebrum acts the part of a regulating organ not only of the inmost sensories, where the intellect resides, but also of the internal sight and its memory and recollection; of that faculty, namely, which presents to the intellect material ideas for discussion, in order that hence they may exist abstractedly from material terms.

... the muscles and actions which are in the ultimates of the body or in the soles of the feet depend more immediately upon the highest parts; upon the middle lobe the muscles which belong to the abdomen and thorax, and upon the third lobe those which belong to the face and head; for they seem to correspond to one another in and inverse ratio.

Selected deductions were made from experimental observations supported by pathological findings. One example was the effect on the determination of the will in disease.³

... for if the cerebrum is either inflamed, or obstructed, or flaccid, or injured otherwise, the intellectual faculty is unsettled.

The pituitary gland, the "arch-gland" of Swedenborg, was recognized as possessing special function in body economy, two centuries before contemporary endocrinology. Also, he extended the observations of Willis on the formation of cerebrospinal fluid by the fourth ventricle.³

Wherefore the pituitary gland deserves to be called the arch-gland. This appellation also deserves on this ground, in that it devotes its whole force to the transmission of the genuine liquids of the brain in the interiors, and also in the exteriors, of its body, notwithstanding both being so well closed up; but chiefly, on this ground, that it receives the whole spirit of the brain, and communicates it to the blood to which it thereby imparts a special quality, upon which quality, compared with its quantity, depends the life of the whole of its kingdom. And further, on this ground, that all the members of the brain, and also those of the dura mater, their planes, axes and centres, and the very bones of the cranium itself have respect to that gland as to their final terminus; and since it repels the pituita of the brain, rather than carries it abroad, it may deservedly be styled the arch-gland.

This fourth ventricle, on account of the actuality of motion which it secures for the circumjacent members of the encephalon, supplies also a noble and most highly gifted juice impregnated with spirit to the roots of the nerves, and hands it over for distribution

to the medulla oblongata, and especially to the spinal marrow. This choicest serum and defecated lymph, which is expressed from the tender shoots and villi of the vertebral artery between the laminae and inmost folds of the cerebellum, and which enters thence into the fibrillous interstices of its medulla, cannot escape or be discharged by any other way than by that of the medullary stems into the subjacent ventricle, or into that cavity which is intercepted and closed up by the peduncles; for there is no other egress.

In the *Economy of the Animal Kingdom*, Swedenborg described the blood flow of the myocardium through the Thebesian vessels.⁴

... let us, by induction from what we have stated, yet still with experience at our side, ascertain how the blood is carried downwards from the lacunae, through these ducts into the muscular substance of the heart, and how it is carried downwards into the coronary vessels. One thing is evident, that there are ducts leading into the muscular substance of the heart, and which we shall call *Immissaries* [Thebesian-capillary system]; that there are also ducts leading from the muscular substance into the coronary vessels, and which we shall call *Emissaries* [coronary venules and arterioles?]; and that there are ducts leading immediately from the lacunae into the coronary vessels, and from these back into the lacunae, and which we may call *Commissaries* [Thebesian-arterial, Thebesianvenous anastomoses].

Swedenborg's transition from neurophysiology to spiritual science was essentially complete in 1745. His zealous devotion to meditation and philosophical writing influenced the lives of many spiritual leaders from more than two centuries. The *Doctrine of the New Church*, originally published in Latin in Amsterdam in 1769, was translated and published in London after his death. It rejected a faith in three Gods offering⁵:

I. That there is One God, in Whom is a Divine Trinity, and that He is the Lord Jesus Christ.

II. That saving Faith is to believe in Him.

III. That Evils ought to be shunned, because they are of the Devil and from the Devil.

IV. That Good Works ought to be done, because they are of God and from God.

V. And that they ought to be done by Man as of himself, but with a Belief, that they are from the Lord operating in him and by him.

Swedenborg died in London and was buried adjacent to a small Swedish church. The Swedenborgians, the religious sect based on the belief that Swedenborg had witnessed the last judgment, was founded after the death of their leader.

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